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Miscellany.

THIRD LETTER ON MISSIONS AND UNITARIAN RESOURCES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,

As I am told that some attention has been drawn toward the Letters on Missions, which were published in your two last numbers, and that a considerable difference of opinion is entertained with regard to their character and tendency, I take the liberty of troubling you with a few remarks in explanation of some statements and sentiments contained in them.

In the first place, it seems that the editors of a number of orthodox newspapers have done me the honor to make copious extracts from that part of my first letter, in which an account is given of Unitarian resources, and an enumeration attempted of Unitarian churches, in the United States. Of course, my thanks for this notice would have been warmer, if their intentions in bestowing it had been more kind. But still I thank them. They thought, no doubt, and indeed several of them said as much, that by presenting the meagre catalogue to their readers, the public would be satisfied, that Unitarianism was declining, that it was a poor, cold concern, that it was breathing its last gasps, and that its end was near. Sharp-sighted men! They did not perceive, that, small as the number of Unitarian societies now is, or was represented to be, it was a year or two ago much smaller, and a year or two before smaller still, and must therefore have increased, by all the rules of common sense and simple arithmetic. They did not perceive, that they

were dispersing information, just where we wish it to be spread, among those who read *their* publications, but never see *ours*; some of whom may probably draw different conclusions from their own wise selves; may be surprised to learn, that we are as numerous as we are, and be convinced that if we are not a large denomination, with 'vast resources,' we are at least a growing one, and that our means must inevitably grow with us. I therefore thank those editors; at the same time begging them to add to the communications, which they have already imparted, that in the state of Massachusetts, which I noticed in indefinite terms in my first letter, there are *more than one hundred* Unitarian societies. If in their fondness for advertising our concerns, they will publish also a small list of Unitarian books, I will engage to prepare it for the first editor who may apply, and acknowledge my increased obligations to the fraternity.

Another request I have to make, is, that those gentlemen, and the Orthodox in general, will preserve some little consistency between their ideas of what we are, and of what we ought to do; and so long as they conceive us to be an inconsiderable sect, that they will not require from us magnificent projects, nor blame us for not accomplishing great ends with our confessedly small means. That this has been very much their way, hitherto, is palpable. When they have wished to depreciate our efforts, and hide even from themselves our success, they have affected to look down upon us as Goliath did upon David, quite at a loss to discern us for our littleness. But when we *are* to receive our castigation for not having sent missionaries abroad, then their eyes have at once been opened on visions of vast resources, and vigorous youth, and rapid advancement, and shame has been cried out upon us that we have not done more for the cause of religion, nor marched forward in the glorious path which they themselves, who have always improved their advantages to the utmost, have trod before us. Now, if they really believe, and believe on our assertion, that neither our numbers nor our means are great, let them, I say, for pure consistency's sake, beware how they abuse us for not making great efforts, till they learn from us that we are able to make them.

I say not that we have done what we ought to have done for the cause of Christianity and the glory of God. Let not such presumption be found on my lips, or escape from my pen. But whatever our faults and omissions have been, and deeply as I

would deplore them, just so strongly do I feel that we are not to be taken to task by those, who being as frail as we are, may have erred in one direction, if not in another, as widely as we have. If we have not, as a denomination, constantly pursued the right course, certain I am that neither have others done so; and if our errors have not been theirs, I suppose that they have been sometimes in fault when we have been innocent. I pretend not to the office or the ability of striking the balance and pronouncing judgment; neither do I acknowledge their right or their capacity of deciding between us.

When I commenced this subject, in your number for March and April, I expressed something like a presentiment that I might afford matter of triumph to the Orthodox, and of blame and regret to my Unitarian friends. That I have done the first is evident from the eagerness with which the Orthodox papers have caught at my statements; and I have already declared the degree of regard in which I hold their rejoicings. As I was prepared for them, I have neither been surprised nor disturbed by them. I have rather been gratified that the quotations from my letter have been, through their agency, spread so far.

To my friends, I am sorry that I should have occasioned any trouble; but I cannot perceive that I have given any good reason for complaint, and I am persuaded that it will not be long before their feelings on the subject will be changed.

They who have found fault with my expositions of American Unitarianism, because they think that I have not presented a sufficiently encouraging view of its strength and resources, will permit me to ask them whether they can add essentially to my enumeration of Unitarian churches? If they cannot—and I have not heard of the addition of but one small church*—then my catalogue is a correct one. If it be said that a church is forming here, and crowds attend the preaching of Unitarianism there, and in still another place people begin to feel interested in it, my plain answer is, that a church forming is not a church formed; that crowds may be dispersed as easily as they are gathered; that we cannot be certain that a local and temporary excitement of interest will result in the establishment of regular worship and an organized society; and that I did not pretend

* Trenton, N. Y.

to offer an account of what was doing, but only of what was done; I spoke of the churches in existence and not of the churches in prospect; of the actual and present state, and not of the promises of Unitarianism.

If it be further said that I have not brought forward as conspicuously as I ought to have done, the large and growing sect, calling themselves Christians, who are principally, if not altogether Anti-Trinitarian in their sentiments; and that, furthermore, I have not attributed sufficient importance to the great and increasing number of intelligent individuals, scattered through the country, who by their silent influence are preparing the way for the general reception of our doctrines; I answer, that I did no more than briefly, though respectfully notice both of these denominations, because I could not perceive, nor can I now, how they materially contribute to our present resources, or means of action. I look on those two descriptions of men with the strongest possible interest; I see in them the future support and final success of our cause. But with the one we have never been connected, except by the bond of some doctrines held in common; and the other, from the very circumstance of their scattered state, have not yet united for any concentrated effort. Though they are in one sense, therefore, of the utmost importance to the cause of Unitarianism, I could not speak of them as forming any part of its existing resources for immediate application. A doctrine may be pervading a district by constant but small accessions of strength, and yet be possessed of no available power. When a church is built, and a congregation gathered, then there is something palpable to sight, and something ready for action. I know, as well as another, that 'a spirit of inquiry is abroad;' that our writings and defences are gradually finding their way through the country; that the prejudices against us and our opinions are wearing away; that we are gaining converts among all sects, and in every direction;—and yet I confess that I am unable to comprehend how 'a spirit of inquiry' affords us any present aid toward the support of a foreign mission, or how those who are just divesting themselves of their prejudices against us, should heartily and in all instances, cooperate with us; and though I perceive much money going out from among us in the shape of tracts, sermons, &c. I am not aware that much of it has as yet come back to us in any shape, except in

that of promise ; and with that we ought to be content—though it cannot be entered among our resources.

Others of my friends have objected against my statements, not because they are incorrect, but because, being correct, they are gloomy and disheartening, and ought not to have been exposed. Now to these objections I have two answers to make ; first, that the statements are not disheartening, and secondly, that whether they are or not, they *ought* to have been published openly, as they were.

About twelve years ago, the Unitarian controversy first fairly commenced in this country ; for all that was done before that time, was nothing more than local instruction, rather than what might deserve the name of controversy. Having stated this fact, I am willing to refer to my list of Unitarian churches, and ready to ask, whether it is not a highly encouraging instead of a disheartening one ? Is it not encouraging to know that in Massachusetts there are more than a hundred of our congregations ? that in every New England state there is at least one ? that in the middle and southern states, there are several flourishing and quite youthful societies ? that in the west, and elsewhere, there is a considerable denomination, who have very generally discarded the doctrine of the trinity from their creed ? and that throughout our country some of the best and most respectable men in it have adopted our opinions ? After such a survey I must freely express my surprise that any one can be disheartened by it. Sanguine as I am on the subject of our final success, I have never looked for a more rapid progress than this. It was not, in the nature of things, to be expected.

But some of my brethren have said, that twenty years ago there were more Unitarian societies in Massachusetts than there are now. This assertion wears, at least, the appearance of novelty, and I must take the liberty to dissent from it. I believe it to be founded in a misapplication of the term Unitarian. Some of the churches, which are considered to have fallen off, may indeed have had Unitarian ministers, or ministers who suffered Unitarians to come into their pulpits ; or these churches may have been opposed to the violent Calvinistic preaching, and have preferred that which was more moderate ; but *Unitarianism* was never preached to them—they knew nothing about it—and when their old minister died, they

were just as likely to fall under the care of a Trinitarian as of a Unitarian minister, and often more so. But that any societies who have been at all grounded in our doctrines have fallen off from them, I do entirely deny ; and I believe, nay, further, I know, that into half of these supposed Unitarian societies, a Unitarian preacher might have gone and shocked his audience thoroughly by a single doubt of the doctrine of the trinity, or a single argument against it. I cannot see, therefore, how we can be said to have lost what was never properly our own ; and moreover, I cannot think that the Unitarianism which is afraid of its own name is worth the counting.

And this brings me to my second answer, which is, that whether my statements are disheartening or otherwise, if they were only true, they ought to have been published, or, at any rate, there was no good reason why they should not have been published. The cause of Unitarianism has suffered more by timidity than by boldness. Truth wants no mask. If openness is not alloyed by excessive rashness, it is, like honesty, the best policy—for it is honesty. If the Orthodox have increased in zeal and fury, let us increase in firmness, and we shall see which will prevail at last, firmness or fury.

As to the fear of Orthodox editors, I can truly say, that it was never before my eyes. I do not believe that they can do any harm by publishing an account of our churches. I am astonished that any one else should believe that they could, or that any serious injury can be done to Unitarianism by telling the truth about it. On such a subject as this, I hold fear to be folly. If we think we have the truth, our plain and our only part is to support it, and rejoice in it, and be grateful for it, and maintain it not only without fear but with a manly pride. If we are timorous and doubtful about it, we are not worthy of it. If we deny it, it will also deny us. He who believes that he possesses it, and believes with his heart, is no more disturbed at the fluctuations and occasional delays of its progress, than he who believes that the seasons of the year are under the control of a merciful Providence, is disturbed at a long drought at one time, or a continued rain-flood at another.

But I must turn to my old acquaintance, the Reviewer in the *Christian Spectator*. The August number of that work has just been put into my hands, and contains a reply from him to

my two first letters. As the reply is of no great length, I shall not be obliged to detain you long by my remarks upon it.

I have come before the public, he says, with what *I call* an answer to his article. I *do* call it an answer. The main purpose of his article, as far as it regarded Unitarians, was to set forth, that notwithstanding our abundant means, we had not yet established a single foreign mission, and that this fact was conclusive proof that Unitarianism was a faith essentially cold. I mistake him altogether if this was not his chief design. In reply, I denied that our means were abundant, that our resources were vast, and in support of this denial I recounted the number of our churches, and added that there were but few, even of these, which had so fully received Unitarian doctrines, as to take a decided and zealous part in their favor. Furthermore I stated, that it was among the most decided and zealous Unitarians only, that those gentlemen were to be found, who were endeavouring to establish a mission to India. My conclusion was, that Unitarianism is not an essentially cold system of belief. The Reviewer has said nothing to shake this conclusion. As to the rest of his points, I did not conceive myself bound to notice any more of them than I pleased. Some of them I did notice; others I had not time to notice; and others again were not worth notice.

He goes on to say, that the subject of missions is not *denied* by me to be an embarrassing one, at least to myself. I certainly did not *admit* that it was. I feel no embarrassment about it. I do not pretend to say what must be done, and what will happen, with regard to it, as freely and confidently as some people do; but he may be sure that I do not suffer it to embarrass me.

Again he asserts, notwithstanding what I say about 'sarcasm and ridicule,' every reader sees that whatever of the ridiculous there may be about the narrative (of Unitarian embarrassment,) belongs to the facts and not to the manner of relating them, and so long as the facts remain, cannot be separated from them by any *awkward compliment* to the 'skill,' of the Reviewer. Now I did think that there was something *sarcastic* in talking about a stir in our camp, 'the shelves of pamphlet-mongers,' and in other similar phrases of which the Reviewer made use; and if there be not something supremely ridiculous in maintaining, that as soon as Unitarians become

zealous enough to send missionaries abroad, they will by their own heat be melted down into Orthodoxy, I shall never undertake to say what is ridiculous again, without first going to ask the Reviewer's opinion about it.

He calls my compliment to his skill and eloquence an awkward one. I am beginning to perceive that it was.

Two quotations from my letters are next introduced to show that he is my superior in courtesy. The first is a paragraph in which I had animadverted on his opinion, 'that even the negations of Unitarianism are better than the positive and horrible superstitions of the heathen.' The next quotation is the account which I gave of a village, from which some of the most worthy inhabitants were obliged to banish themselves, for the crime of being Unitarians. He complains of my not having imitated instead of ridiculing his courtesy, because I doubted whether the inhabitants of that village did not need conversion as much as the heathen, whereas he, in the fulness of his generosity, had allowed that our Unitarian *negations* were better than their horrible superstitions! I will not dispute the point of courtesy with him; but will only ask him whether he does not discern some difference between condemning the *whole system* of Unitarianism as barely better than idolatry, and censuring a small body of men for conduct, which, in any sect, would have disgraced its christian profession and name? He speaks of *my faith* as of a mere inefficient negation. I speak not of *his faith* at all, but of the uncharitable, and oppressive, and truly unchristian conduct of some who profess it, and for whom I continue to wish a speedy conversion to the first elements of christian practice.

His next perversion of my language is truly astonishing. He says that I seem to think, 'that the reason why Mr Adam is not as successful as the Apostle Paul, is simply that Mr Adam cannot work miracles.' My first feeling on reading this piece of intelligence was surprise; as I was confident that I had not only never mentioned Mr Adam's name in this connexion, but never thought of comparing him in any way with St Paul, or any apostle whatever. My surprise was not diminished, when I came to the extract from which he drew this most strange and unjustifiable conclusion. It would be tedious, both to myself and to your readers, to tell the whole story over again. Suffice it to say, that the manner in which the Reviewer spoke of the apostolical miracles,

did not, in my opinion, bear with it much respect for those signs of God and the presence and power of God. It intimated that it was not of much consequence whether a preacher of the gospel could perform them or not; and that the circumstances under which a modern missionary addressed the heathen did not greatly differ, on that account, from the circumstances of the apostles. Against such an opinion as this, I felt that I ought to protest; and I conceived myself seconded by the book of the Acts of the Apostles, and by the small success of modern missionaries. The advantage given to the apostles by the power of working miracles appears to me too great for estimation. To the Reviewer it appears inconsiderable.

That this is really his mind on the subject, is evident from an extract which he gives, in a note, from a sermon by the Rev. S. E. Dwight. I will also quote it, that your readers may see how the Orthodox talk on this matter, and may judge whether my own inferences from their manner are, or are not correct.

‘Christ and the Apostles regularly acted on this principle.—Of all their miracles, not one was wrought *merely as evidence* of their Divine mission, or of the truth of their doctrines; but every one to relieve some case of distress providentially presented.—In many cases too, where, if the gospel has no such evidence, miracles were absolutely necessary, no miracles were wrought. This was true at Sychar, at Thessalonica, at Antioch in Pisidia, at Iconium and at Corinth. A remarkable example of this nature occurred at Athens. When Paul found himself in the Areopagus surrounded by the most distinguished philosophers and orators of Greece, instead of working a miracle to prove that he was sent from God, he exposed the folly of idolatry; made known the true God, a future state, and the mission of Jesus Christ; and then in the name of the true God, commanded them to repent: “And the times of this ignorance God winked at; but now he commandeth all men every where to repent; because he hath appointed a day in which he will judge in the world righteousness.”’

One or two questions naturally arise on reading this passage. What does Mr Dwight mean by saying, that not one miracle of Christ or his apostles was wrought merely as evidence of their divine mission? Did not Christ himself tell Philip to believe him *for the very works’ sake*? Is it not said in one place, that ‘many believed in his name *when they saw the miracles which he did*?’ in another, that ‘a great multitude followed him *because they saw his miracles*?’ and in yet another is he not

called 'a man *approved of God by miracles*, and wonders and signs?' and in another, is it not said, '*God also bearing them witness*, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost?' What does Mr Dwight mean? And what does he mean by saying that every miracle was wrought 'to relieve some case of distress providentially presented?' Was the first miracle which Jesus worked, the changing water into wine, occasioned by a case of *distress* providentially presented? And what if every miracle had been wrought to relieve a case of distress? Would that have proved any thing more than the benevolence of the worker and of him who sent him, strengthening thereby the proof of a divine mission by the union of mercy with power? *Merely* as evidence of their divine mission! Was it not more fully and undeniably an evidence of the divine mission of Jesus, that he gave life to the brother of Mary and Martha, rather than to the stones in the streets? that he created bread for the fainting multitude in the wilderness, rather than for the people in the midst of the city, who did not want it?

Let us hear him again. 'In many cases too, where, if the gospel has no such evidence, miracles were absolutely necessary, no miracles were wrought. This was true at Sychar, &c.' Where did Mr Dwight get his information? Who told him, that on any supposition, miracles were absolutely necessary in those places? Is he not setting himself up to be wise above what is written? I do not undertake to say that Christ and his apostles made no converts but by the aid of miracles. Many doubtless received the gospel on account of its own intrinsic truth and beauty; but many would in all probability never have received it, if they had not been led into belief by the display of supernatural power. Here I feel myself standing firmly on the declarations of holy writ.

But I cannot yet leave the note. Mr Dwight proceeds to say, that the system of doctrines which produces these remarkable effects, is not *that system* which he describes as ours. 'You may go and preach *that system*,' he adds, 'to the *unchristian* nations "until time shall be no longer," and they will not renounce their immoralities or their false religions.' That it will have no effect "is admitted by the advocates of the system themselves; for they universally avow, that *the conversion of the heathen is impossible*." This probably is the true explanation of the never to be forgotten, but in no degree surprising

fact, that *no nation was ever yet converted from heathenism to that system of doctrines*; as well as of another fact equally deserving of notice, and yet equally incapable of exciting surprise, that *the advocates of that system, from the time of the Nicene council to the present day, have never attempted a mission to the Heathens, the Mohomedans, or the Jews.*'

Now, as to our avowing universally that the conversion of the heathen is impossible, we avow no such thing. A simple contradiction is answer enough for that part of the assertion. For the rest, I believe the apostles themselves to have been the first missionaries of *that system*, which Mr Dwight holds in such aversion; but, dropping this contested point, I would ask how Mr Dwight could know, with all his knowledge, that *that system* might be preached to the heathen till doomsday, without effect, if not one trial of its efficacy has ever been made? If it is 'a never to be forgotten fact,' that we have never attempted a mission to the heathen, why then, I think, the other never to be forgotten fact, that we have never converted the heathen, might have been omitted, as 'in no degree surprising,' and the equally never to be forgotten but in a high degree surprising conclusion, that we might preach till we were tired, without converting them, might have been omitted also. And now I have done with the note.

The Reviewer complains that I have given a false impression of the success of foreign missions. I followed respectable authorities, aye, Orthodox authorities, some of them. I said, moreover, and I still say, that 'I have no disposition to deny or to undervalue any good, that has been effected by missionaries any where.' I only wish that the good was greater, and the boasting less. Whatever can be truly claimed, I will not only allow, but allow gladly; and for the sake of the good, I will not say all that I might of the boasting.

In answer to my explanation of the character and extent of Unitarian resources, contained in what he calls my 'six pages of statistics,' the Reviewer replies, that he always believed the number of Unitarians to be few, but he 'spoke of the resources which those *few* possess.' He then takes us a journey through 'the ten Unitarian churches of Boston,' to the dwellings of their members, 'to their places of business, to their warehouses and their ships, to their banks and their counting rooms.' Stopping to take breath, he turns round, and asks whether here there are no resources? Then he is off to the expensive church

in Baltimore, and then brings us back to Boston, Harvard University, and the North American Review, to show how powerful are our instruments of moral influence. 'Here then,' he says, 'comes the difficulty. If "the *simple, unpretending, noiseless* Moravians," had such resources and such instruments of influence, they would do something with them.'

This is marvellously *taking*, no doubt, with those who do not perceive the utter fallacy of it. The *Moravians* would do something with these resources and instruments! Yes, very probably they would, *if* they had, or could have them. But I never heard that the Moravians were desirous of having great warehouses, or fleets of ships, or that they intended to enter largely into banking. In short, they are not busy, driving, calculating merchants, because they are Moravians; and the Boston merchants do not devote themselves to missionary enterprises, because they are not disciplined, hermit-like, zealous Moravians. 'The difficulty,' with me, is, how the Reviewer came to think of comparing merchants with Moravians. He might as well have compared them with Jesuits, or any other body of men who give themselves up, or are supposed to, entirely to religious meditations, offices, and charities. And here I would remind the Reviewer, that the Jesuits are older missionaries than the Moravians, or even the American Board, and have been as ardent, as fearless, and as successful as these latter, to say the least. If the Reviewer denies to them the distinction of being *christian* missionaries, I must leave him and mother church to argue that point between them.

The Unitarians of Baltimore built a splendid church, because they were then able to do so, and to exert themselves in other ways besides, which they did most strenuously. They have experienced a reverse of fortune, and I grieve for them. But I know them to be still earnest and faithful; and were they now in the situation they once enjoyed, they would be among the foremost in any good and christian enterprise.

Harvard University stands pledged with the public to use no sectarian influence. The same is the case with the North American Review. The two last articles in that work, of a theological character, *came from Andover Institution*. It is evidently a desperate case with my opponent, when he resorts to such mere shadows of arguments to hide his weakness and to blind unskilful eyes.

He intimates, under cover of a Scotch anecdote, that I as-

sume to be, together with the few who are desirous of an Indian mission, the only 'true kirk.' Here he is sufficiently replied to by a paragraph in my first letter, in which he may find these words; 'Far be it from me to say, that all well informed, and well meaning, and zealous Unitarians are zealous for foreign missions.' There is more to the same purpose.

That there are many Unitarians who feel no strong interest in Unitarianism, I have asserted, and I still assert. No fact is more palpable. But it is easily accounted for. Some of them, *like a portion of every denomination*, are not heartily interested in the subject of religion at all. Others are not yet true and consistent disciples of the Unitarian faith; and that there is nothing strange in this, must be evident to all who consider how mighty a sway is exerted by early prejudice over the mind, and how hard it is entirely to escape from its dominion. Again, there are good Unitarians who are not favorable to missions, some because they doubt of their utility, and some because they have been thoroughly disgusted, by Orthodox canting, with the whole affair.

With this summary I conclude; tarrying only, for courtesy's sake, to tell the Reviewer, who thanks me for the good I have done, that he is welcome.

Yours, &c.

A SEEKER.

IDLE WORDS.

THE word in the New Testament translated *idle*, means rather *injurious*; tending to do harm of any description. But if the common rendering were the correct one, it would still be true enough; for idle talk almost invariably turns upon something injurious to ourselves, if not to others. There is a deep and unsuspected fountain of malice in many hearts, springing perhaps from the rivalships and collisions of life, and it is apt to overflow. Whatever makes against a person, often travels faster than the wind. Hearts beat high to repeat it, tongues are eloquent in sending it on, while the generous defence or disinterested praise dies away on the lips of those who pronounce it. What are these 'idle words?' First, those employed in censuring others; and these are by far too great a proportion of the ordinary language of men. You see friends passing coldly by you, you know not why; you see once intimate associates disunited like fragments of the broken rock, or per-

ceive idle reports gathering into a cloud that bursts at last on some innocent person's head. Now what need is there of talking about others? Are there not subjects enough besides in the vast range of human science and intelligence, the vast interests of human hope and action? Or can nothing touch the heart but the concerns of those with whom you have absolutely nothing to do? If you cannot help talking about them, remember their good traits and good deeds; place their attractions in the most engaging light; and if you must talk of faults, talk of your own; condemn them as heartily as you will, and do not live as if every human character but your own, had been put under your guardianship and care. When injury is done in this way, it is very commonly said 'I did not think of it!' And why not? That is no excuse, but a confession; for this not thinking was your crime. You ought to have thought of it, and then perhaps you would not have sacrificed the good name or happiness of another, to an indulgence which your judgment, if not your feeling, must certainly condemn.

The vengeance of the world falls on follies, and it is apt to be merciful to guilt. But there is a second class of 'idle words,' employed in condemning the guilty. Certainly there are times when we must bear witness against them; but can we not pity while we condemn? Even human laws, unfeeling as they profess to be, punish without hostility to the offender. They aim, not to do, or inflict justice, but to prevent crime. But in society there is often an outcry against the offender as loud as if all that condemned him were themselves without sin. Do we say it is our duty to condemn transgressors? Where in heaven or earth do we get authority to do it? *Transgressions* we must condemn; but we can do this in perfect charity toward the offender, simply by leaving the laws of God and man to be executed without our helping hand and voice. If we cannot submit to this, we must *prepare* ourselves to censure, by repressing our own passions, and reforming our own hearts, and waiting till we can cast the first stone with a stainless conscience. Undoubtedly the moral feeling of every community ought to be sensitive with respect to guilt; but it need not be either bitter or revengeful, and if all your condemnations flow from principle, your words are not idle, and this censure has nothing to do with you.

A third kind of 'idle words' are those used in giving insults, making severe reflections, or the foolish affectation of speaking

one's mind, which means saying rude and unpardonable things. If ever the tongue is 'set on fire of hell,' it is when it speaks those passionless insults that are meant to go to the heart; and if any 'idle words' are to be answered for, a black account will be given of these. Yet there are men whose virtues it would be a sin to doubt, but who, from want of thought or feeling, like a class described by Erasmus, break in upon and tread down the feelings of others like swine upon a garden bed. They might know that the severest blow the hand could strike, would be far more welcome than the remediless wounds the spirit is forced to bear. It is not every one whose words can revive and gladden, whose well known voice throws a summer charm around him. It is not every one whose tones can make the sad heart beat less heavily, or the eye of the weeper sparkle with delight. But *all* may shun the guilt of giving pain. Every one can keep his voice unaccented with malevolence and passion, and if pleasure is not doubled, it need not be put to flight or silence as he comes nigh. But this duty, for it is a duty, is sadly neglected; and many a one will go home from labor or perhaps from the house of God, and with the best opinion of his own religious excellence, will torment others with his ill nature; will draw tears from the eyes of some, and wring the hearts of those who are too proud to let them flow. The 'idle words' then spoken, will be accounted for in the judgment, when it may be seen, that although he tried to do good to others, and gave them his services and benevolent exertions, yet a few hasty, ungenerous, or unfeeling words undid the good effect of them all.

A fourth description of 'idle words' includes profaneness, a sin for which there is so little temptation, that one would think there could be no forgiveness. For what can induce a man to throw contempt on the name of God, or to send a loud cry to heaven for vengeance on his own head? Surely nothing but madness or unnatural hardness of heart. But we used to hear the disgusting accents of profaneness in every street, where wretches were blaspheming the name of God with the lisping lips of childhood, or the faltering voice of age. Thank God! it is now less common. You do sometimes hear it from the weak boy attempting to be manly, or the vulgar high and low; but it is banished from the saloon and table, from the language and presence of the gentleman, and there is less need than formerly of repeating the threat conveyed with awful forbearance in the

words, 'The Lord will not hold him guiltless that taketh his name in vain.' But there is a kind of irreverence still prevailing; I mean the light and careless use of scripture language; giving it a ludicrous perversion, or employing it to point the silly jest. This is an unwarrantable profanation of holy things. It destroys our reverence for the scriptures, which need their full solemnity to affect us; and even if it had no bad result, it would not be wise or well to trifle with the word of God. But there is a bad result. Half the texts in the Bible are connected by this practice with ridiculous associations, and excite smiles instead of reverence. Read the light writings of the present day, from the flippant Gazette up to the lordly Review; go listen to the wit that shakes the senate and the bar, and you will find that their fountains of humor are supplied by the grave and ironical perversion of the language of inspiration, often of the very words of God. The Bible ought to be regarded as a sacred thing; for if we trifle with it, we shall soon go on to trifle with all that it contains. If we have felt the unhappiness resulting from this practice, if we have had light thoughts thus brought into our minds in the hours of prayer, if we have felt how strongly they bind down the soul when it would fain rise upward on devotion's wing, we know how unavailing it is to say to such associations, 'Begone, leave me alone with God.' Wo to the parent who has connected a text of scripture with thoughts amusing or profane in the minds of his children! Wo to those who in the flow of conversation or of eloquence, forget what belongs to God! Let them spare, at least, if they will not reverence the Bible. Let them put off the shoes from their feet before they venture on holy ground.

I might go on to describe those 'idle words' which usurp the place of religious conversation, which banish it so entirely from society, that the name of Christ, introduced in a company of Christians, except in controversy, is apt to chill them into gloom. Some will say their feelings are too deep for words. Perhaps the truth is, that words are too high for their religious feeling. Any language of religion would express so much more than they feel, that the words would be a mockery of the heart. But I have named errors enough, if we will only shun them, and if we reflect how heavily the burden of other guilt will press upon us, we shall spare ourselves the condemnation for 'idle words,' since to indulge in them gives only momentary pleasure, while it leads to lasting pain.

Poetry.

TO AMELIA.

She died, 'as the grass,
Which withereth afore it groweth up;
Wherewith the mower filleth not his hand,
Neither he that bindeth sheaves his bosom.'

While the poor wanderer of life is in this vale of tears,
There will be hours when hearts look back to dear departed years;
Around him night is falling fast, he feels the evening chill,
But sees warm sunshine lingering yet on youth's far distant hill.

The lovely form of youthful hope revisits his sad heart,
And joy that long since bade farewell, but could not quite depart,
And friendship once so passing sweet, too pure and strong to die,
And those delicious tears of love he did not wish to dry.

Oft I remember thus, and feel the mystery of the hour;
I know not then if joy or grief possess the mightier power;
While many a loved departed one 't is pleasure to recall,
'T is anguish to remember thee, the loveliest of them all.

Yes! sadly welcomed and with tears, is now and long must be
The memory of my parting hour, my earliest friend, from thee;
For common hopes and common joys I deeply mourn apart;
But the remembrance of *that* loss—it thunderstrikes the heart!

For oh! how fast and fervently, when life is in its spring,
Hand bound to hand, and heart to heart, the young affections cling;
By early and unaltering love our souls were joined in one,
With ties that death hath burst indeed, but never hath undone.

Now death hath thrown us wide apart; but memory treasures yet,
Too painful to remember now, too lovely to forget,
Thy manner like an angel's pure, thy mild and mournful grace,
And all the rosy light of youth that kindled in thy face;

The open brow with sunny curls around its arches thrown,
The speaking eye through which the soul in melting radiance shone,
The smile that lighted up the lip with bright and pensive glow,
And the dark shade that o'er it passed, when tears began to flow.

And then how sternly beautiful, the spirit bold and high,
That lightened o'er thy marble brow and filled thy radiant eye,

When seated by the evening fire, or rambling side by side,
We read how holy sufferers lived, or glorious martyrs died !

And thus with feelings all the same,—with bright and earnest eye,
We held communion long and sweet with ocean, earth, and sky ;
They told the glory of our God,—they bore our thoughts above,
And made us purer as we heard their eloquence of love.

And so within the temple walls we stood with childish awe,
And wondered why our fathers feared a God they never saw,
Till we had learned and loved to raise our early offering there,
To join the deep and plaintive hymn, or pour our souls in prayer.

Was this a happiness too pure for erring man to know ?
Or why did heaven so soon destroy my paradise below ?
For, lovely as the vision was, it sunk away as soon
As when in quick and cold eclipse, the sun grows dark at noon !

I gazed with trembling in thine eye ;—its living light was fled !
Upon thy cheek was deeply stained the cold unnatural red ;
The violet vein that wandered up beneath thy shining hair,
Contrasted with thy snowy brow—the seal of death was there !

And then thy sweet and gentle voice confirmed that we must part !
That voice whose every tone, till then, was music to my heart !
I shuddered at the warning words ;—I could not let thee go,
And leave me journeying here alone in weariness and wo.

But thou art gone—too early gone—and I am doomed to stay,
Perhaps till many a year has rolled its weary weight away ;
Thou wast the glory of my heart—my hopes were heavenly fair,
But now my guiding star is set in darkness and despair !

'T is thus the stream of early life before us seems to run,
Now stealing through the fragrant shade, now sparkling in the sun ;
But soon it breaks upon the rock with wild and mournful roar,
Or heavily spread upon the plain, lies slumbering on the shore.

W. P.

‘ ——— THAT YE THROUGH HIS POVERTY MIGHT BE RICH.’

Low in the dim and sultry west
Is the fierce sun of Syria's sky ;
The evening's grateful hour of rest,
Its hour of feast and joy is nigh.

But he, with thirst and hunger spent,
Lone by the wayside faintly sinks ;
A lowly hand the cup hath lent,
And from the humble well he drinks.

* * * * *

On the dark wave of Galilee
The gloom of twilight gathers fast ;
And o'er the waters drearily
Sweeps the bleak evening blast.

The weary bird hath left the air,
And sunk into his sheltered rest ;
The wandering beast hath sought his lair,
And laid him down to welcome rest.

Still, near the lake, with weary tread,
Lingers a form of humankind ;
And from his lone unsheltered head
Flows the chill night-damp on the wind.

Why seeks not he a home of rest ?
Why seeks not he the pillowed bed ?
Beasts have their dens, the bird its nest ;—
He hath not where to lay his head !

Such was the lot he freely chose,
To bless, to save, the human race ;
And through his poverty there flows
A rich full stream of heavenly grace. W. R.

TO MRS HEMANS,

AFTER READING HER LINES ON THE IVY.*

BY BERNARD BARTON.

LADY ! if I for thee would twine
The Ivy wreath,—can feeling trace
No cause why on a brow like thine,
The muse might fitly place

* See the Christian Examiner for March and April, 1826.

Its verdant foliage 'never sere,'
 Of glossy and of changeless hue?—
 Ah! yes, there is a cause most dear
 To Truth and Nature too.

It is not that it long hath been
 Combined with thoughts of festal rite—
 The cup which *thou* hast drunk, I ween,
 Not always sparkles bright;
 Nor is it, that it hath been twined
 Round Victory's brow in days gone by—
 Such glory has no power to blind
 Thy intellectual eye.

For thou canst look beyond the hour
 Elated by the wine cup's thrall;
 Beyond the victor's proudest power,
 Unto the end of all!
 And therefore would I round thy brow
 The deathless wreath of Ivy place;
 For well thy song has proved that thou
 Art worthy of its grace.

Had Earth and Earth's delights alone,
 Unto thy various strains giv'n birth;
 Then had I o'er thy temples thrown
 The fading flowers of Earth;
 And, trusting that e'en such, portray'd
 By thee in song, would spotless be,
 The Jasmine's, Lily's, Harebell's braid,
 Should brightly bloom for thee.

But thou to more exalted themes
 Hast nobly urged the Muse's claim;
 And other light before thee beams
 Than Fancy's meteor flame;
 And from thy Harp's entrancing strings,
 Strains have proceeded more sublime,
 Than e'er were wakened by the things
 That appertain to Time!

Yes! Female Minstrel!—thou hast set,
 E'en to the Masters of the Lyre,
 An eloquent example!—yet
 How few have caught thy fire!

How few of their most lofty lays
Have to Religion's cause been given,
And taught the kindling soul to raise
Its hopes, its thoughts to heaven!

Yet this at least has been thy aim ;
For thou hast ' chos'n that better part,'
Above the lure of worldly Fame,
To touch and teach the heart;
To touch it, by no slight appeal
To feelings in each heart confest,—
To teach, by truths that bear the seal
God hath himself imprest !

And can those flowers, which bloom to fade,
For thee a fitting wreath appear ?
No!—Wear thou then the Ivy braid,
Whose leaves are ' never sere.'
It is not gloomy—brightly play
The sunbeams on its glossy green ;
And softly on it sleeps the ray
Of moonlight, all serene.

It changes not, as seasons flow
In changeful, silent course along ;
Spring finds it verdant, leaves it so ;
It outlives Summer's song.
Autumn no wan or russet stain
Upon its fadeless glory flings,—
And Winter o'er it sweeps in vain,
With Tempest on his wings.

Then wear thou this, the Ivy Crown !
And though the bard who twines it, be
Unworthy of thy just renown,
Such wreath is worthy thee.
For hers it is, who, truly wise,
To Virtue's cause her powers hath given ;
Whose page the ' gates of hell ' defies,
And points to those of heaven !

Review.

- ART. VII.—1. *The First Annual Report of the Executive Committee of the American Unitarian Association.*
2. *Tracts printed for the American Unitarian Association.* Boston, I. R. Butts and Co. 1826. 1. *The Faith once delivered to the Saints.* 2. *One Hundred Scriptural Arguments for the Unitarian Faith.* 3. *On Human Depravity.* BY EDMUND Q. SEWALL. 4. *Omniscience the Attribute of the Father only.* BY REV. JOSEPH HUTTON. 5. *On the Religious Phraseology of the New Testament, and of the present day.* 6. *A Letter on the Principles of the Missionary Enterprise.*

AT the beginning of the present century, Unitarianism was hardly known in New England as a distinctive name. There were, and had been individuals in our Congregational churches, both clergymen and laymen, who did not believe in a trinity of persons in the Godhead; but they were satisfied with the discreet enjoyment of their opinions, while they were not called upon to preach or to profess any thing contrary to them. It was not till they were assailed as insidious enemies of the *doctrines of the cross*, and compelled to act on the defensive, that their strength became known, and that they were drawn reluctantly into the field of controversy. They did not wish for any peculiar name. Attached as they were to the Congregational church and modes of worship, as well as to their own theological opinions, for which they were accountable to no tribunal, civil or ecclesiastical, they did not attract the censure of the majority, and their very peacefulness became the occasion of reproach. What might have been foreseen, is now become actual history. The clamor that was raised against all who did not hold to the *doctrines of the Reformation*, as they were artfully entitled, and the attempt to confound all distinctions between those who denied these doctrines, and those who embraced simple theism, were too revolting to be silently endured. But this was not all. The Orthodox called on every minister to speak out boldly in their cause, so that whoever was silent, or did not speak the

right words, should for ever after hold his peace. This challenge was accompanied, too, with strong implications of hypocrisy or imposition on the part of those ministers, who, avoiding controversy, had preached only what they conceived to be christian truth, willing that their hearers, if they could discover any higher or more useful truths, should find them where only they can be looked for, in the word of God. But the Orthodox, as if they possessed a monopoly of all sound doctrine, and had a right to presume that every parish was with them, and needed only to know that its minister was heretical, in order to discharge him from his labors, would allow of no doubtful relation between the pastor and his flock. The consequence therefore was, that a spirit of inquiry went abroad. Thousands in the congregations both of orthodox and liberal ministers, who had formed no very definite opinions concerning the trinity, were led to examine the subject, and it soon became no fearful thing to profess what they believed. The time was, indeed, when the fear of man might prove a snare in these matters, where God only should be feared; but it has gone by, and the only question now is, what are the means most honorable and expedient under divine favor, for promoting the cause of truth and holiness.

Association has been found in other sects a powerful means of acting with effect, so that no labor may be wasted by unconcerted, or by inconsistent exertions. But it is not surprising, when we consider the history of Unitarianism, that some reluctance should have been discovered to this kind of union. Being from principle opposed to *sectarianism*, in the bad sense of the word, Unitarians have avoided an interference uncalled for and unprovoked, with other classes of Christians. The fear of doing too much, or of doing something wrong, has led to a degree of timidity in action, which has brought upon them the charge of indifference. But they must not expect to escape obloquy; and their only solicitude should be not to deserve it. Whatever they do, or omit to do, will give occasion for the charge, (whether the innocent or the deserved occasion, it is for their own consciences to decide) either of a proselyting spirit on the one hand, or of coldness on the other. We have already heard all the changes of this kind rung by the Orthodox; but the sounds should not occasion any alarm.

Unitarians have as ample means of coming to a knowledge of the truth, as other sects ; and any claims to infallibility, come they whence they will, are not the teachings of the Holy Spirit, but the movements of human arrogance or spiritual pride. Considerations like these will, ere long remove, we trust, all scruples that have been entertained by unitarian Christians against associations for mutual aid and encouragement, and for promoting, as far as may be, what they deem the cause of pure and undefiled religion. We feel confident that the wavering will come to this result, when they shall have read the Report now before us, and see what the first general association of the kind has done, and what it proposes to do.

Among the prominent designs of the American Unitarian Association is the publication of such *tracts* as contain an exposition and defence of unitarian Christianity. This, as every one who has read the pamphlets whose titles are mentioned at the head of this article will perceive, is in a successful course of execution. First in order, and very valuable for its contents, is *The Faith once delivered to the Saints*. It contains a summary of Christian truth, which seems to us to embrace all that is most valuable in religion ; and the presumptions in its favor are recommended by powerful and convincing arguments. The second of these tracts is entitled *One hundred Scriptural Arguments for the Unitarian Faith*. Its object is to prove the Unity of God, in its strict sense, by reference to, and citation of passages in the New Testament, a great portion of which are the words of our Saviour. The proof is as satisfactory as this sort of proof from single texts can be, and, compared with the collection of proof texts adduced by Trinitarians, the weight of evidence is overwhelming. Without selecting any particular texts, we quote the following concluding arguments, which any one may controvert, who is able :

‘ XCIV. Because there are, in the New Testament *seventeen* passages, wherein the *Father* is styled *one* or *only God*, while there is not a single passage in which the *Son* is so styled.

‘ XCV. Because there are 320 passages, in which the *Father* is absolutely, and by way of *eminence*, called God ; while there is *not one* in which the *Son* is thus called.

‘ XCVI. Because there are 105 passages, in which the *Father* is denominated God, with *peculiarly high titles and epithets*, whereas the *Son* is not once so denominated.

‘XCVII. Because there are 90 passages, wherein it is declared that *all prayers and praises* ought to be offered to HIM, and that every thing ought to be ultimately directed to His *honour and glory*; while of the *Son* no such declaration is ever made.

‘XCVIII. Because, of 1300 passages in the New Testament, wherein the word *God* is mentioned, not one necessarily implies the existence of more than *one person* in the Godhead, or that this one is any other than the *Father*.

‘XCIX. Because the passages, wherein the *Son* is declared, *positively*, or by the clearest implication, to be *subordinate to the Father*, deriving his being from Him, receiving from Him his divine power, and acting in all things wholly according to His will, are in number above 300.’

Mr Sewall's *Discourse on Human Depravity* has been already noticed in our work, and we have never seen it remarked upon with exaggerated praise. Mr Hutton's *Discourse* entitled ‘*Omniscience the Attribute of the Father only*,’ is next in order. His reasoning is founded on one of the texts, in which our Saviour disclaims this attribute; Mark xiii. 32, *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father*. The text alone, it should seem, is sufficiently full and satisfactory; but the reasoning and illustrations of the *Discourse* ought, we should think, to remove all doubt on the subject; and, we must add, a truly christian spirit pervades the whole. The tract on *Religious Phraseology*, consists of an explanation of some of the most common terms and phrases in the New Testament, together with some remarks on the popular and technical religious phraseology of the present day. In this essay is shown very strikingly, what every observing and intelligent person so often witnesses, how many words and phrases, upon religious subjects, are used in a vague or in a wrong sense, and how much the ignorant and the prejudiced are imposed upon, or deceived by each other, from using names and terms, which convey no definite idea, or something more or less than the truth. The last of the tracts before us, Dr Tuckerman's *Letter on the Principles of the Missionary Enterprise*, is written with ability, and we doubt not will do much to remove the strong objections, which Unitarians have, unquestionably, as a body, against all foreign missionary exertions.

We are much gratified to find by the Report of the Execu-

tive Committee of the Association, that these tracts have been in so much demand. They cannot fail to give comfort and assurance to many skeptical minds, and to remove the darkness which hangs over the faith of many believers, concerning the true doctrines of Christianity. It is a tribute justly due to the Executive Committee, to declare our opinion, that great judgment has been exercised thus far in the selection of tracts. They are such as all reading people can understand; they are free from every thing like cant or imposing tricks, from every thing which ministers to a mean or corrupt taste, to a proud or censorious spirit. If the good work proceeds as it has begun, we cannot but predict a great, and salutary, and wide spreading influence on public opinion in regard to subjects, which, above all others, it concerns mankind most fully to understand.

Another principal object of the Association is the support of domestic missionaries. Though but little has been done by its committee, in this way, it is not because the field for their services is circumscribed, but because the laborers are not at hand for such an unexpected call. The situation of a considerable portion of our country is such, that the only way in which its inhabitants can have the gospel preached to them, is by means of temporary missionaries, or of a partial support for ministers, to be drawn from missionary societies. There is no reason why Unitarians should not have their full share of success in this evangelical work. But it is not to be wondered at, on the contrary, that more has not been attempted in this benevolent enterprise. The growth of Unitarianism in our country, though it has been rapid, has been comparatively recent, and so far from being forced, it has been left too much to its own inherent strength. Still Unitarian preachers have not increased in proportion to the increasing calls for their services; and they have been so much in demand near the place of their education, in churches already formed, as to be unable to explore new and untried regions. But we trust the time is arrived, or is soon coming, when, from the diversities of gifts among the young men of liberal views who are educated for the ministry, there will be found such as are fitted and disposed to engage, at least temporarily, in missionary labors. These labors afford a good school for the young *licentiate*, whose mind has been well educated. The avenues to the heart are much the same in all men; and perhaps they will be most

readily found and penetrated, by going among strangers, who are all unused to the refinements which exist in the older and more populous parts of our country. And if the missionary should be obliged, as he often will be, to clothe his thoughts in a garb too coarse and homely for his own taste, yet there will probably be no serious difficulty in changing it again for that which is adapted to a change of circumstances.

Again, there are some good men, who are peculiarly fitted to be missionaries, and who learn, not only to endure, but to enjoy the kind of services, which their office demands; men who may acquire an influence, and exhibit an energy, of which they would be wholly incapable among the companions of their studies, in churches distinguished for intellectual cultivation and religious knowledge. They will always find enough to keep their minds awake; for there are many thinking, though unlettered men, men who read their Bibles, who may propound a question or give an exposition, which the teacher may want time to consider, and will find worthy of his most serious thoughts. Instances of this kind will perhaps at first surprise the missionary, whose education has been wholly scholastic; but they will tend to quicken him in the constant and faithful study of the scriptures, and to give the greatest activity to his mental powers. And if, by the abundance of his labors, he should be worn out sooner than his brethren in the ministry, whose services are confined to some favored spot, there is, perhaps, less danger of rust, and premature decline of intellectual vigor.

Whatever view we take of the objects of the *Unitarian Association*, we therefore cannot but predict great good from it to the cause of Christianity. And we confidently invite our readers to examine its claims to their favor, and to afford their co-operation in its efforts to promote the influence and extension of what we believe to be the doctrines of pure religion.

ART. VIII.—*An Address delivered before the Massachusetts Society for the Suppression of Intemperance. June, 1826. By* GAMALIEL BRADFORD, M. D. Boston. I. R. Butts & Co. 1826.

THE Society before which this address was delivered, has been in existence fourteen years. Its object has been to operate upon the public mind, by collecting and disseminating in-

formation, rather than by any direct efforts for individual reformation ; rather to produce a proper sense of the extent of the evils produced by intemperance, and right views of the means to be employed in its suppression, in the community at large, than actually to carry into effect any measures, which were to operate upon the subjects of this vice themselves. This object has been attempted, by the publication of the Addresses delivered before the Society on its anniversaries, and by the publication of the Annual Reports of the Board of Counsel.

These Reports were many of them drawn up with great care, and contain a very considerable mass of important matter. But at the time of their publication, they excited less attention than the nature of their contents demanded. Still they have had their influence, in combination with other causes, in gradually producing a lively sensation of the tremendous evils and the alarming increase of intemperance ; and we believe that we are not mistaken in saying, that the impression upon the minds of men interested for the welfare of society, of the necessity for strenuous and united exertions for the suppression of this vice, has at no time been so strong as at the present.

Where a habit, like that of drinking ardent spirits in some degree, is so universal as it is among ourselves, it is found very difficult to point out at first, what particular circumstances have made some individuals carry their indulgence beyond the bounds of moderation ; what causes have contributed to change the habit of occasional and prudent, into constant and excessive use. It is equally difficult, where this state of things exists, to point out the way in which the reformation of those who have thus become intemperate, is to be attempted ; the means by which we are to produce a favorable influence upon their minds ; the motives by which they are to be addressed. Consequently the efforts, which were made for a long time, had only a very general bearing, and therefore were apparently without effect. This, however, was not really the case. They have been preparing the way by gradually enlightening the minds of men, eliciting information, exciting discussion, and in this way bringing about, at length, a right understanding, both of the causes of the wide increase of the vice, and also of the most probable means of prevention and suppression.

It was very natural in seeking to devise means for the suppression of intemperance, that we should entirely overlook the influence, which the habits of even the sober part of the

community might exert upon those who had formed, and were forming habits of intemperance. It was very natural to overlook the circumstance, that if ardent spirits are in common, daily use in society, some will use them to excess, and that the number who use them will be greater or less according to the facilities for obtaining them. It was very natural therefore, in endeavouring to repress the excessive use of ardent spirits, that we should regard the moderate use of them as a thing with which we had nothing to do, and as having in itself no connexion whatever with the immoderate use; that while we exhorted the laborer, the mechanic, and the farmer, to beware of intoxication, it should never enter into our heads to hint to the merchant, the lawyer, the doctor, or the divine, that their habits were in a manner as dangerous to themselves, and more dangerous in the way of example to others.

In the Address of Dr Bradford, however, and in the Report of the Board of Counsel which accompanies it, the principle is distinctly stated and defended that, as things are situated with us, there is no middle course; that the only way to banish intemperance from society is to banish the means of it; and that since the means of it, among us, cannot be banished by high prices and difficulty of acquisition, it must be done by a combination among the temperate to relinquish even their moderate indulgence, and to hold up ardent spirits as an article, not to be used, under any circumstances, as a refreshment, or in short, as any thing but a medicine.

Many, we know, look upon this as a chimerical project; and in fact as a project, which it is not desirable to carry into effect. They believe it to be impossible that we should ever succeed in causing ardent spirits to be proscribed in the way which is proposed. We acknowledge its difficulty, perhaps its impracticability. But being firm believers in the pernicious effects of even a moderate use of spirituous liquors, and confident that all classes of persons to whom they are now deemed indispensable, may live in better health without them, we are disposed to think that every thing should be done to promote this attempt, and to render drinking as vulgar and unfashionable, as it is injurious.

The distribution of such tracts as the Address of Dr Bradford is desirable, and will do much to bring about this important result. It is a plain, sensible, judicious performance, pre-

cisely adapted to the purpose for which it was prepared. It contains the undisguised and independent expression of opinions, which he has formed in relation to this subject, from his own observations in the practice of a profession, which affords peculiar opportunities for such kind of observation.

We quote the following remarks on the use of wines, as a substitute for ardent spirits.

‘One of the most obvious [causes of intemperance] is the comparative cheapness of ardent spirits. This cause is acknowledged and generally regretted, but no effectual attempts appear yet to have been made to remove it. On the contrary, the financial regulations of the United States, have been calculated to increase its effect, by diminishing the quantity and enhancing the price of those liquors, which are naturally opposed to the prevalence of spirits. I mean the wines. A taste for good wines of any kind, but more especially a taste for the lighter wines in summer, is far more natural, or more easily acquired, than one for spirits, and is very much opposed to one for spirits of an indifferent quality, as all cheap domestic spirits must necessarily be. But those who cannot afford wine, will soon learn to drink spirits; and the taste, once acquired, can with difficulty be destroyed. There is hardly any financial regulation, which, considered either in an economical, political, or moral view, is more to be deplored, than that which imposes a high duty upon wines. It is the duty of every one, to exert his influence against these duties, and it is devoutly to be hoped, that the good sense of our legislature will at last abolish them. Let those who are tenacious of the revenues, and believe that the treasury is filled by high imposts, transfer these from wines to foreign spirits, and though it may be doubted whether the public funds would be much benefited by the change, there can be little doubt of its good effect on the happiness, the morals, and the strength of the nation.

‘I do not mean to imply that persons may not become intemperate in the use of wines. But it is well known, that gross and brutal sottishness is comparatively rare, where wine is the ordinary drink of the community. Moreover, the effects of excesses in this particular, are far less destructive to the constitution than those with ardent spirits—and we should be willing to risk a small evil for the sake of removing a greater, remembering also, that it would be quixotic to attempt to confine mankind to water, or herb teas.’ pp. 8, 9.

The author refutes some of the false notions prevailing in society, which have a tendency to perpetuate and increase the

use of ardent spirits. He particularly opposes the common opinion that, in a limited quantity they are necessary to persons who are at hard labor, or who are weak and feeble; or that their use is necessary during a residence in a hot climate, or during the hot weather of our own climate. In support of his opinion on this point he quotes Dr Johnson, who had been a practitioner in India many years and bears testimony to the temperance of his countrymen in that region.

“Nor did these most excellent habits of temperance originate in any medical precepts, or admonitions,—far from it. The professional adviser was by no means solicitous to inculcate a doctrine, which it might not suit his taste to practise. But in a vast empire, held by the frail tenure of opinion, and especially where the current of religious prejudices, Brahmin as well as Moslem, ran strongly against intoxication, it was soon found necessary, from imperious motives of policy, rather than of health, to discourage every tendency towards the acquisition of such dangerous habits. Happily, what was promotive of our interest, was preservative of our health, as well as conducive to our happiness. And the general temperance in this respect, which now characterizes the Anglo-Asiatic circles of society, as contrasted with Anglo-West Indian manners, must utterly confound those finespun theories, which the votaries of gently stimulating liquids have invented, about supporting perspiration, keeping up the tone of the digestive organs, &c, all which experience has proved to be, not only ideal, but pernicious.” pp. 10, 11.

The example of the trainers of combatants for pugilistic matches in Great Britain is introduced, to show how utterly unnecessary spirits are to muscular strength and robust health. Their example shows also, that there is none of that danger from suddenly leaving off the excessive use of spirit, which is commonly apprehended. No consequence usually follows the relinquishment of such a habit, except the speedy improvement of the subject in health and strength. Indeed, we believe the testimony of almost all careful observers in the practice of physic confirms this position.

‘But the great obstacle,’ says Dr Bradford, ‘to any effectual suppression of intemperance, is to be found in the encouragement afforded by the language and customs of society in general, to the limited use of ardent spirits. Notwithstanding, as I have observed above, that the feeling of the community in general, is hostile to

drunkenness, we are apt to hold language in regard to the practice of drinking spirits, which is very different from what would be dictated by reason and good judgment.

How few persons are there, who do not occasionally speak of the moderate use of spirit, as a comfortable thing, and regard it at most, as a habit of little or no consequence. How many smile, when they should look grave, as they see a man swallowing, with apparent satisfaction, this pernicious liquid. We do more than this. We make an allowance of spirit a part of the regular wages of workmen, and have no hesitation about offering it as a compliment, or piece of politeness, to them. We go still further, and encourage it by example; for there are perhaps few, who now hear me, who do not occasionally take a glass of brandy, or some other liquor, either alone or with a friend. But every act of this kind is injurious to society, since it goes, to a certain extent, to influence public opinion in favor of this practice, and it behoves every man to remember, that in so doing, he is helping to break down the most efficient barrier against this vice.

Whenever it is generally considered disreputable for a man in health to drink ardent spirits, we shall have few drunkards. There will be some doubtless, as society will never be free from the foolish and vicious; but their orgies will be conducted more or less secretly. Men will be disposed to indulge their inclinations privately, and the young, especially, will learn to look upon such indulgence as a cause of shame, instead of glory. Many now swallow potions, which are positively disagreeable, and labor too successfully to acquire a taste, which is to give them credit with their companions. But to all this there would be an end, if the majority of mankind looked, as they should, upon any such undertaking with sincere pity and contempt. I am aware that in this particular we are improving, that the use of spirits is much diminished among the more respectable classes of the community, and that correct notions are gradually extending their influence; but society has yet many steps to take in this course.

It is in this way, that I believe the most can be done towards the suppression of intemperance. It is here, that every individual has it in his power to lend a helping hand, and I entreat every one, who now hears me, seriously to reflect upon the thousand daily opportunities he has of exerting an influence in this way. The course is not difficult. I would not have any one go about railing against ardent spirits, being instant out of season, and offending his neighbours and acquaintance with sneers

against their weakness and folly. No such thing. You are called on merely to withdraw your assistance from the cause of intemperance ; not to volunteer reproof, but to refrain from encouragement. If every person now present, were to cease from this moment to purchase, or consume ardent spirit in any form, as an article of diet, or to offer it to his workmen, or friends, as a refreshment ; if he were, moreover, to abstain from treating the use of it as a harmless luxury, and were careful never to sanction, by his acquiescence, any opinion advanced in its favor ; if, I repeat, every man in this assembly were to pursue such a course, if he did, or said nothing more, the effect upon society would be very considerable. Almost every one will perceive what a different direction would be given to his influence.' pp. 14—16.

This is the true doctrine upon this subject, and the only true doctrine. The same principles are enforced in the Report of the Board of Counsel, which is appended to the Address.

' It appears to the Board, that it is in vain to inculcate lessons of temperance upon the poorer, and the laboring classes of society, until some change is produced in the habits and modes of thinking of the better informed classes. It is not intended to insinuate that the latter are addicted generally to an injurious use of ardent spirits ; but it is a fact that they are in every man's house, and upon every man's table ; that they are regarded as a necessary article of household use ; that the offer of them to visitors is thought no more than a proper act of civility. Now the labourer goes to them originally with precisely the same feelings, as his superior. He goes into the dram shop, just as the gentleman goes to his liquor case. He invites his companion in with him, to treat him, just as the other compliments his friend, when he calls upon him at his house. But the one is upon his guard, the other is not. The one can foresee consequences, and has a tender regard for his reputation, the other has not. The one has other sources of enjoyment and indulgence, reading and conversation ; rich food and delicate wines ; the other has this only resource.

' Now as example operates more powerfully than precept, and as the habits of the lower classes will be mainly those of the upper, the only course by which a decided effect can be produced is, by a sacrifice, on the part of the influential portion of society, of their habits, innocent possibly in themselves, with respect to the use of ardent spirits. The impression produced would be, probably, very great, if the use of spirituous liquors were to be

entirely dropped by a very considerable portion of the most respectable members of any community. This would at once be a serious and a perfectly intelligible appeal. If the rich man advises his poorer neighbours to drink no spirit, but confine themselves to beer, cider, and molasses and water, and at the same time displays upon his table for the entertainment of his friends, a variety of the choicest wines, and the most aged and costly brandies, his advice goes but for little. But if, when the rich advise the poor, they follow up their advice with the relinquishment of their own habits of indulgence, the effect will be decidedly very great.' pp. 18—20.

This Report contains also a distinct proposition with regard to the association of individuals for the suppression of intemperance, which, as it is in some measure novel in its character, and would be pretty extensive in its operation, appears at least worthy of a serious consideration.

'The Board would suggest to the consideration of the Society, whether a call might not be made with much propriety upon professors of religion as a body, to stand forth at first as the file-leader in such an undertaking. They form a society, permanent in its nature, pervading all parts of our country and of the community, united by a common interest, and a common feeling, and bound by their profession to be ready for any reasonable sacrifice for the promotion of faith, holiness, and virtue among men.

'It may be emphatically recommended to all churches of Christ, of every denomination, that they associate among themselves for the purpose of discouraging by their own example, *all* use of ardent spirits. Let each individual enter into an agreement, not to keep in his house, never to use himself, and never to offer to his friends any spirituous liquor of any kind, nor upon any occasion.

'There would be a great moral weight in an example of this kind, held out by so large a mass of respectable, and conscientious men; the attention of society would be at once attracted by such a project, and the thoughts of mankind would immediately be actively engaged upon the general subject. It would be glorious also to the church of Christ, and highly honorable to religion itself, for such an undertaking to spring up so directly from the influence of Christianity.

'It is better to make such an appeal to a definite body, to a society of limited extent, than to society at large. General appeals are commonly disregarded. Particular ones, it is more

difficult to resist. If such a project should be acted upon, it would soon come to be a matter of course, among professors of religion, to abstain from all drinking, as scrupulously as they abstain from profanity, or lying, or gaming. pp. 20, 21.

It appears to us, that this suggestion strongly demands the attention of professors of religion; if not as a body, which there is room to doubt, at least as individuals. We have no disposition to recommend it to churches, nor, we presume, was this the intention of the Society, to organize themselves into Societies for the Suppression of Intemperance. All that is necessary is, that every person who takes on himself the obligations of a member of the church, should seriously reflect whether his example individually, and also as forming a part of that body, may not exercise a salutary influence, if he totally abstain from all use of ardent spirits.

For our own part, believing that this national sin of intemperance,—existing as it always has to a tremendous extent, and increasing as it doubtless now does in a frightful ratio,—is one of the most serious evils which we have to dread as a nation, we think no sacrifice too great to be made by the temperate in the way of promoting the desirable purpose of reformation. And we recommend to all our readers the perusal of this pamphlet, as containing a perfectly just exposition of the part, which those who are themselves moderate in the use of stimulating drink, are to take in the amendment of those who are immoderate.

ART. IX.—*The Works of Anna Lætitia Barbauld. With a Memoir*, by LUCY AIKIN. 3 vols. 12mo. Boston, David Reed, 1826.

ALTHOUGH more than half a century has passed since Mrs Barbauld first became known to the world by her writings, most readers, in this country at least, have been very little acquainted with her works and character. They have heard her name, and read the beautiful hymns she has written for children; but do not seem to have suspected her power to instruct and delight maturer minds. Perhaps Mr Buckminster's sermon preached before the Female Asylum, in which he mentioned her, has done more than any thing else to fix her character. It has given her a traditional reputation for exqui-

site elegance and hallowed fancy ; but it by no means conveys a just impression of the extent and variety of her powers. She has therefore been thought of as a writer, who had rather nothing to find fault with, than much to approve and admire ; while in truth, to say that she was an eloquent advocate of her favorite opinions, a powerful controvertist, a fine poet, and playful satirist, would hardly give a right apprehension of the traits of various excellence by which she was distinguished from the early morning, to the late evening of her long and useful day.

The fact we have mentioned may be in part accounted for, by her peculiar private character. Though she must have been conscious of possessing superior powers, she was unambitious of literary fame. She was only induced to prepare her first volume of poems for the press, by the earnest entreaties of her brother ; and when it was ready for publication, had he not printed it on his own authority, her retiring disposition would probably have kept it from the world. With her, writing was not an effort for distinction, but a harmless and elevated pleasure. She never would give that devoted attention to any single department of writing, which is required to become greatly eminent in it. Neither would she attempt to suit and follow the popular taste ; in all its changes, she remained unchanged. At first, her style must have appeared original and uncommon ; but afterwards, when English poetical genius became more adventurous, aiming at what was striking instead of what was excellent, she would not alter with the taste of the day. Her readers are struck with the circumstance, that through fifty years of eminence, she maintained the same kind and degree of excellence. We should call her rather independent than original ; but the last word would be far from misapplied to Mrs Barbauld, and we think there is much feminine beauty in this indifference to fame. She received it as a homage, never claimed it as a privilege or right. She let her light shine as unconsciously as the solitary cottager, who little thinks, as her evening candle seems only to gild the plants beneath her window, that it can be of use to any but herself, while perhaps it is guiding more than one benighted wanderer to a shelter.

We are desirous that the character and writings of Mrs Barbauld should be extensively known, because we regard her as eminently a *christian* writer ; and we think she displayed in

both, the effect which our faith ought always to have on a fine intellect and heart. Not that she abounds in professions, or in direct references to her religion; but it breathes a quiet charm over all her writings. It gives them the purity and simplicity, as well as the elevation there is in Jesus; and it would hardly be too much to say, that wherever you meet with any thing from her pen, you would know and say at once, it was the work of a Christian. In this respect we must be permitted to place her above other female writers of equal reputation. We may not perhaps agree with a great authority, that when Miss Edgeworth stretched forth her aiding hand to the impotent in virtue, 'if she had added "*in the name of Jesus of Nazareth,*" we might almost have expected miracles from her touch.' We think, on the contrary, that, with all her genius, the class she wished to reform would have shunned her as an enthusiast, it being very certain that they are neither sensible of their infirmity, nor have faith to be healed. But we wish nevertheless, that by some direct admission, she had allowed us to honor her with a place in the ranks of Christians. Madame de Stael had a kind of poetical religion; her faith was sentiment, and does not often appear, except in certain borrowed flashes of inspiration, with which many of her *dark sayings* are lighted up. She seems to have looked upon the scriptures with the professional eye of a painter, who regards them only as abounding in noble subjects for his art. Much as we respect Miss More for her intentions as well as writings, we are inclined to give the preference to Mrs Barbauld. Unlike the other, she has simplicity of style, and of course an attraction, which does not, like the fashion of the world, pass away. She never attempts to strike you with the *manner*. You see her meaning, not 'as in a glass, darkly,' but in the clear, and beautiful, and warm reality of open day. In short, she differs from Miss More in being unambitious, which we think her prevailing charm. But while we give the higher place to her, we cannot deny to the other, the praise of a long life of laborious usefulness, and, if the world were just, if men honored those who serve instead of those who destroy them, we might also say, of glory.

We cannot resist the temptation of saying something concerning the Memoir of Mrs Barbauld's Life. We wish it might be better known. But with all respect to her accomplished

biographer, Miss Aikin, we confess it is not just what we should have desired. She has followed the stately examples of other writing of the kind, and has given us merely the main incidents of Mrs Barbauld's life ; like a modern sculptor, who must still array his statues in full flowing robes, that hide the minuter proportions of the form, because other sculptors have done the same before him. But the great incidents of an ordinary life, those which happen with intervals of years between them, have comparatively no effect in forming the character. We want the incidents of every day, the lighter circumstances, which she seems to have thought it beneath a historian to tell, the unbought and often unvalued graces of life. In fine she might have given us a few pages describing her relative in society and retirement, in joy and sorrow, which would have thrown more light upon her writings than all the formal narrative she has afforded us.—We learn from her, that Mrs Barbauld was remarkable for early developement of talent, as well as sprightliness and beauty. Her religious impressions may have gained strength from the instruction of Dr Doddridge, at that time an inmate in her father's family ; but her education was conducted by her mother, who labored to qualify her for her condition in life, while her father, a scholar by profession, gave her a taste for classical literature. He probably did this unconsciously, and long refused to gratify the desire of instruction which he had given her. But at length, finding it impossible to repress the natural thirst of talent, he consented to aid her in making those attainments, with the evidences of which all her writings abound. When she was fifteen years of age, her father took a charge in the well known Warrington Academy, and as she was there without companions of her own sex and age, her mother endeavored to give a degree of reserve to her character, which was never entirely worn away. If no other influences had been exerted upon her, we cannot help thinking that her beautiful description of the snowdrop would have been applicable to herself :—

————— ‘ the snowdrop dares appear,
 The first pale blossom of the unripened year ;
 As Flora's breath, by some transforming power,
 Had changed an icicle into a flower :
 Its name and hue the scentless plant retains,
 And winter lingers it its icy veins.’ Vol. 1. p. 12.

Happily, by some means or other, the proper balance was preserved in her mind and feelings. But evidently the reserve of which we have spoken, was the cause of her indulging herself less in original composition, than in imitating those models of acknowledged genius, which she had long been used to admire.

At the academy we have named, she was not without friends who could properly appreciate and encourage her genius. But without direct encouragement, she would have been improved by breathing the air of the place, by dwelling in the light that shines round all places where science and literature are found, as well as by sharing the ambition they inspire and the applause with which successful talent is rewarded. This, says her biographer, was the happiest and most brilliant portion of her life. That she was happy, no one can doubt, who reads her fine poem, *The Invitation*; that she improved, will not be questioned by those who remember the classical allusions with which her writings abound. One example, we hope it is not out of place, will show how gracefully she introduced them. In an admirable reply to Mrs Montague and other ladies, who wished her to engage in the fanciful plan of a female college, she says, that 'subject to a regulation like that of the ancient Spartans, the thefts of knowledge in our own sex are only connived at while carefully concealed, and if displayed, punished with disgrace.'

At the age of thirtyone, she was married to the Rev. Rochemont Barbauld. His prospects in the English Church were flattering; but his principles induced him to abandon them. He opened a boarding school, which soon grew into celebrity, and her assiduous attention did not a little to give it fame. In all the arts of fine writing, reading, and speaking, she excelled; and her selfdevotion was rewarded by the gratitude of the parents and the affection of the children. Her kind interest in the latter, induced her to write her *Hymns in Prose*, in which she has attempted to associate religious feelings with all the grand and beautiful of nature. In the Holy Land almost every spot reminds the believer of the visible presence of God; if others would make equal exertions with Mrs Barbauld, we might say almost the same of her own.

From the time of her husband's death in 1808, her life was apparently unvaried, except by literary adventure. Her time

was passed in the arduous duty of teaching, which to her was not without its pleasure. The gathering storm of the French revolution, seems to have given an impulse to her controversial powers. She advocated the cause of liberty, and opposed needless innovation, with a zeal that some of her coadjutors might have imitated to advantage. It is melancholy to find that this fine genius received a check from one of those instances of perverted and unmanly criticism, which have done so much injury to the cause of literature, as well as given pain to individuals. Criticism is a mighty engine, and should be used in mercy as well as justice. Here, we doubt not the truth of the maxim, that it is better ten guilty should escape, than that one innocent person should suffer ; but not only the innocent, the world has suffered from the tyranny of the British press. Kirke White can bear witness with Mrs Barbauld, that it has not always shown indulgence to youth, nor proper respect to age. The *Quarterly Review* verily has been deeply guilty in this matter ; but we hope better things since the retirement of that stern old Marius of the republic of letters, whose uprising from obscurity we cannot help admiring, though we detest the proscription in which he employed his power.

We can easily gather from the account of Mrs Barbauld's life, that she had every quality which can gain respect and affection ; and though somewhat diffident, was admirable in society, as well as exemplary at home. Every part of her character seems to have kept its just proportion. Her love of letters never interfered with her domestic duties, nor did her preference of home make her seclude herself from society. She seems to have been almost a perfect specimen of an English woman, with reserve enough to redeem the national character, but still possessing those active and affectionate feelings, which make one useful and dear in social life, and invaluable in times of suffering. She was happy enough to be useful, as well as eminent, loved as well as admired, contented though distinguished, and to unite great firmness of character with the mild retirement of the Christian. Her long life was closed by a slow decline, on the ninth of March, 1825. As not unfrequently happens with those who resemble her, she grew brighter and purer as she approached the grave, and she seems to have come near it without feeling any of its chillness. ' Her face was as it were the face of an angel,' and her eyes appeared to have opened

on the glories of another world, before they were closed to this. We say so much of her character, because it is almost unparalleled in one so eminent, and we can hardly convey our impression of it better than in her own words, which close a portrait exactly descriptive of herself.

‘So the fair stream, in some sequestered glade,
With lowly state glides silent through the shade ;
Yet by the smiling meads her urn is blest,
With freshest flowers her rising banks are drest,
And groves of laurel, by her sweetness fed,
High o’er the forest lift their verdant head.’ Vol. 1. p. 37.

In speaking of Mrs Barbauld as an author, we shall first consider her as a poet; this being the character in which she is best known to the world. Her Hymns in Prose, which have had more circulation than any of her writings, are poetry, and beautiful poetry too. We are a little perplexed with the question, what rank to assign her. She has lived through more than one literary generation, and resembles the poets of the last age more than those of the present day. She need not shrink from comparison with either. There are different kinds, however, as well as degrees of genius, and we must first say a word concerning some varieties of those gifted men with whom she may be likened or contrasted.

We consider poetry as not distantly related to religion. They seem to spring up and grow together; they are alike in their tendency, which is to raise the thoughts and feelings above the level of ordinary life. Exalted as religion is, it is not degraded by this alliance, and while it lifts poetry to an elevation it could not otherwise reach, it repays itself by borrowing the language and speaking in the tones of this humbler inspiration. They are alike sometimes in their effect upon the character. When religion separates itself from earthly duties and cares, it is false religion, and almost always perverts the soul; it destroys the balance of the moral and intellectual powers, and gives over its victim to extravagance and folly, often to guilt of the deepest die; while true religion blends itself with earthly cares and duties, controlling, exalting, and refining all, and giving that heavenly calm to the troubled spirit, which can only be borrowed from above. So when poetry becomes the sole business of the heart, seclud-

ing itself from other feelings, like religious enthusiasm, it becomes wild, and not unfrequently makes him whom it inspires a scourge and burden to himself and the world. We may see the effect of thus dislodging poetry from the ground on which it ought to stand, and making it a passion instead of a pleasure, in certain late and living poets. They keep within themselves, in a hermit seclusion, where they have no judgment but their own, to correct the errors of their taste. Thus Wordsworth believes himself breathing out the very soul of poetry, when the world looks upon him as a giant engaged in an infant's play. Thus Byron thought himself expressing his daring independence of common prejudice, when he was repeating the most common dialect of vulgar sensuality; and his less known companion, Shelly, a man of fine natural powers, imagined that he asserted the sovereignty of genius, by defying religion and God. Unlike these, Mrs Barbauld was *rational* in poetry as well as religion. Her poetical genius, as well as her religious feeling, delighted in the relations of life. It gave a tender, but not unnatural coloring to all her thoughts. Sometimes, at long intervals, it shone out to the world; but its principal effect was on herself. It threw its cheering radiance on the beginning of her way, and its farewell beams were cast on the dark mountains at her journey's end.

We doubt whether many poets would be contented with this praise of being rational. It may be thought to exclude the idea of possessing excellence of the first order. But we do not allow this. Her poetry, if not sublime, was often very elevated in its character. She never forced her talent. Her genius and inclination were never at variance. Her taste led her to the selection of subjects, which did not afford room for much display of grandeur, but she gave evidence enough that she possessed the power of being great. This is the case with her poem, 'Remorse,' which is executed throughout with the bold and free hand of a master; but we think there is something more nearly approaching to sublimity in her pathetic references to the unfortunate king. In general, she had no great respect for this portion of the human race, and deprived herself of many poetical subjects by her contempt for the banditti of conquerors, and such as the world calls great. She would not join in the curses, not loud but deep, of suffering humanity; nor would she add laurels to their glory. But

her sovereign became an object of increased respect, when he was miserable and fallen. We give several of her lines on the death of the Princess Charlotte.

——— ‘ Yet one there is
Who midst this general burst of grief, remains
In strange tranquillity ; whom not the stir
And long-drawn murmurs of the gathering crowd,
That by his very windows trail the pomp
Of hearse, and blazoned arms, and long array
Of sad funereal rites, nor the loud groans
And deep-felt anguish of a husband's heart,
Can move to mingle with this flood one tear ;
In careless apathy, perhaps in mirth,
He wears the day. Yet is he near in blood,
The very stem on which this blossom grew ;
And at his knees she fondled in the charm
And grace spontaneous, which alone belongs
To untaught infancy. — Yet, O forbear !
Nor deem him hard of heart ; for awful, struck
By Heaven's severest visitation, sad,
Like a scathed oak amidst the forest trees,
Lonely he stands ; — leaves bud, and shoot, and fall ;
He holds no sympathy with living nature,
Or time's incessant change. Then in this hour,
While pensive thought is busy with the woes
And restless change of poor humanity,
Think then, O think of him, and breathe one prayer,
From the full tide of sorrow spare one tear
For him who does not weep !’

Vol. 1. p. 197-8.

A splendid poetical figure, which will give a good idea of the grandeur of her imagination, may be found in her eloquent ‘Address to the Opposers of the Repeal of the Corporation and Test Acts.’ She is speaking of the effect of oppression to hasten its own destruction, and thus describes the gigantic movements of reform.

‘ The minds of men are in movement from the Borysthenes to the Atlantic. Agitated with new and strong emotions, they swell and heave beneath oppression, as the seas within the polar circle, when at the approach of spring, they grow impatient to burst their icy chains ; when what but an instant before seemed so firm—spread for many a dreary league like a floor of solid marble, at once with a tremendous noise gives way, long fissures spread in every direction, and the air resounds with the clash of

floating fragments, which every hour are broken from the mass. The genius of Philosophy is walking abroad, and with the touch of Ithuriel's spear is trying the establishments of the earth. The various forms of Prejudice, Superstition, and Servility start up in their true shapes, which had long imposed upon the world under the revered semblances of Honour, Faith, and Loyalty. Whatever is loose must be shaken, whatever is corrupted must be lopt away; whatever is not built on the broad basis of public utility must be thrown to the ground. Obscure murmurs gather, and swell into a tempest; the spirit of Inquiry, like a severe and searching wind, penetrates every part of the great body politic; and whatever is unsound, whatever is infirm, shrieks at the visitation. Liberty, here with the lifted crosier in her hand, and the crucifix conspicuous on her breast; there, led by Philosophy, and crowned with the civic wreath, animates men to assert their long-forgotten rights.' Vol. 2. p. 253-4.

If there is not poetry in this, we know not what deserves the name. Imagination of this kind, however, is not the distinguishing feature of her poetry. Powerful as this faculty was in her, it seems to have been controlled by a still more vigorous understanding, which sometimes led her to reasoning instead of fancy. The reality, which in her comprehensive view attached itself to circumstances, and near or distant results that every one could not see, was enough for her; and we consequently find that in describing the duties and dangers of her country, she labored with a feeling which no imagination could heighten. When she beheld the strong contrast of her excellence and corruption, her virtues and vices, her glory and shame, and saw the result which might soon follow, she wept as a daughter of England should have done, for herself and for her children.

We will give an instance of the graceful lightness with which she would draw a moral from any subject; it is in the closing lines of 'the Baby-house,' addressed to a child.

'But think not, Agatha, you own
That toy, a Baby-house, alone;
For many a sumptuous one is found
To press an ampler space of ground.
The broad-based Pyramid that stands
Casting its shade in distant lands,
Which asked some mighty nation's toil
With mountain weight to press the soil,
And there has raised its head sublime

Through eras of uncounted time ;—
Its use if asked, 't is only said,
A Baby-house to lodge the dead.
Nor less beneath more genial skies
The domes of pomp and folly rise,
Whose sun through diamond windows streams,
While gems and gold reflect his beams ;
Where tapestry clothes the storied wall,
And fountains spout and waters fall ;
The peasant faints beneath his load,
Nor tastes the grain his hands have sowed,
While scarce a nation's wealth avails
To raise thy Baby-house, Versailles.
And Baby-houses oft appear
On British ground, of prince or peer ;
Awhile their stately heads they raise,
The admiring traveller stops to gaze ;
He looks again—where are they now ?
Gone to the hammer or the plough :
Then trees, the pride of ages, fall,
And naked stands the pictured wall ;
And treasured coins from distant lands
Must feel the touch of sordid hands ;
And gems, of classic stores the boast,
Fall to the cry of—Who bids most ?
Then do not, Agatha, repine,
That cheaper Baby-house is thine.' Vol. 1. p. 201-2.

From this it appears that, as we have already remarked, she could please without putting forth her strength ; and such was her contented indifference to fame, that she only sought to gratify her friends with airy descriptions, new and unexpected relations, playful strokes of satire and lively portraits of character.

In the lighter efforts of which we are speaking, the reader will not wish that she had done more. She is eminently successful and happy in all. She always writes with perfect freedom, subject however, though without constraint, to the severest and purest taste. Her hymns are an example of this. It was bold to venture on ground where so few have ever triumphed, and so many have fallen ; where the monuments of failure are so numerous, that those who enter it seem paralysed at the thought of their own adventurousness. But her hymns are admirable. It would be an insult to any reader to quote the fine one begin-

ning, 'Come, said Jesus' sacred voice.' Here as well as in others, she has maintained the exact tone of inspiration, plaintive, tender, and commanding. Perhaps we are wrong in placing this and her 'Address to the Deity' under the head of her lighter efforts. Of that noble performance we may say, that we have read it again and again with increasing admiration and delight. It is the pouring forth of a fervent and exalted soul, kindled, but not mastered, by the greatness of its own conceptions, in language warm and glowing enough to have fallen from the seraph's burning tongue.

One circumstance, which shows that her poetry was not meant for display, is, that she discovers in the mass of it but little familiarity with nature. It forms no striking trait in her writings, as it certainly did in her character; and yet, who that has read, and who has not? her Hymns in Prose for Children, will doubt her quick and ready perception of every natural beauty? We take this opportunity of expressing our gratitude for that invaluable present to the young, to which we doubt not thousands look back as the source of much happiness and devotion. Never was this Angel of the Young more honorably engaged than in this labor, by which the whole field of nature was for the first time opened to the infant's eye, and combined with the eloquence of the simple story and the music of the plaintive hymn, to give early, delightful, and lasting religious impressions to the youthful heart. Her regarding poetry as she did, gives the reason of our finding so little of the pathetic in her writings. Not that they are destitute of it; but more might have been expected from her, if verse were the channel in which her feelings had been used to flow. There is much feeling in the lines in which she laments the lost companion of many years, and something affecting in the idea of his being thus released from the agony of shedding tears for her. The many allusions to her desolate condition, when left a ruin in the world, whence most that she loved had departed, are very impressive, particularly the comparison of herself to a schoolboy, left by his happy companions, who have all returned to their homes, while he wanders listlessly about the vacant halls and scenes of his former pleasure. At first it seems unsuited to the subject; but after all there is no better image to express the solitude of old age, and the forced and heartless pleasures with which the last years of existence are whiled away. Most of her poetry is like the piece we just

mentioned, called forth by circumstances, not wrought out with exertion ; it less resembles the artificial tones of other instruments, than the music of that harp to which any passing wind gives being. We are not liberal in giving extracts from her works, hoping that they will soon be in the hands of every lover of talent. They will find her a powerful and excellent poet ; less adventurous than others, Mrs Hemans for instance, the lovely favorite of the day, but not less pleasing. Her writings will give pleasure to readers of any age or character. Those who love poetry will admire her for her genius, and readers of a different taste, will be attracted by the unaffected good sense in which she always abounds.

We are now to look upon Mrs Barbauld as a prose writer, and shall be able to make a fairer estimate of her real strength of mind from her prose writings than her poetry. For in the most important of these, it is not her object to please or entertain, but to express with clearness her decided opinion on subjects deeply interesting to herself, and, as she thought, important to the destinies of the world. In these of course she puts forth all her power. Her lighter writings afford us another ground for estimating her extent of talent, by showing what she could do when she made no exertion. Nothing can be more amusing and at the same time so delicate and graceful. They show how easily she could pass from the fervent eloquence with which she always defended the right, to a playful exposure of the trifling nature of those subjects, which occasion so much oppression and disunion in the world.

The first of her larger prose pieces, was written when an attempt to remove the Corporation and Test Acts had failed. It is an address to the opposers of the repeal. She was a Dissenter and a Unitarian, and could not see with patience the disabilities under which her party labored ; not, perhaps, because the operation of these unrighteous laws was very severely felt, but because they were a standing reproach on a body of men who yielded to none in respectability and honest attachment to their country. This is what a generous spirit cannot easily bear ; and when the authorised voice of the nation declared that the stamp of degradation should remain, it was natural that she should feel strongly. She knew that she had power to make others feel too, and no one can help admiring the sincerity and boldness with which she writes, the well bred sarcasm, often

employed by powerful minds to express their deepest emotions,—and the hopelessness, resembling that of an ancient prophet, with which she reminds the nation that it is now too late to conciliate their injured brethren, if they would, as the spirit of liberty is abroad, and her reign is almost come. One passage remarkably exemplifies her unusual clearness of thought.

‘What you call toleration,’ she says, ‘we call the exercise of a natural and inalienable right. We do not conceive it to be toleration, first to strip a man of all his dearest rights, and then to give him back a part ; or even if it were the whole. You tolerate us in worshipping God according to our consciences—and why not tolerate a man in the use of his limbs, in the disposal of his private property, the contracting his domestic engagements, or any other the most acknowledged privileges of humanity ? It is not to these things that the word toleration is applied with propriety. It is applied, where from lenity or prudence we forbear doing all which in justice we might do. It is the bearing with what is confessedly an evil, for the sake of some good with which it is connected. It is the christian virtue of long suffering ; it is the political virtue of adapting measures to times and seasons and situations. Abuses are tolerated, when they are so interwoven with the texture of the piece, that the operation of removing them becomes too delicate and hazardous. Unjust claims are tolerated, when they are complied with for the sake of peace and conscience. The failings and imperfections of those characters in which there appears an evident preponderancy of virtue, are tolerated. These are the proper objects of toleration, these exercise the patience of the christian and the prudence of the statesman ; but if there be a power that advances pretensions which we think unfounded in reason or scripture, that exercises an empire within an empire, and claims submission from those naturally her equals ; and if we, from a spirit of brotherly charity, and just deference to public opinion, and a salutary dread of innovation, acquiesce in these pretensions ; let her at least be told that the virtue of forbearance should be transferred, and that it is we who tolerate her, not she who tolerates us.’ Vol. 2. pp. 245–6.

In the year 1792, she wrote her ‘Remarks on Mr Gilbert Wakefield’s Enquiry into the Expediency and Propriety of Public or Social Worship.’ Though this was written in reply to Mr Wakefield, and so far may be called controversial, it does not lose its interest now the question is at rest. It must long be valued as a fine essay upon the subject, in which the advantages

of public worship are eloquently unfolded. A defence of it can hardly be needed now ; it is universally acknowledged to be the principal engine, by which a sense of religion is kept alive in the community. If there are those who do not think it enjoined in scripture, they have no right to speak against it for that reason ; because, if its influence and results are good, we are bound to respect it, let it be the positive institution of God, or of man. It may not have any thing like the influence that might be expected. We are ready to confess that it has not. But so long as it has any, so numerous are the enemies of virtue and religious feeling, it is entitled to the grateful support of every friend of man. We do not allow, however, that its influence is small. No ; the traveller can judge of the character of a village by the appearance of the house of God. If the paths to it are grassgrown, and the building neglected and ready to fall, he knows that the vile haunts of dissipation will be found crowded, and the house which charity, perhaps mistaken charity, has built for the destitute, full ; and if he asks the history of the abandoned of the place, he will find that they began their course of depravity on that day of the seven, when the gate of the narrow way stands widest open, and seems to implore men to enter.

What induced that distinguished man to declare war on this religious institution, we cannot tell. Perhaps, from having severely felt the evils of religious intolerance, he acquired a hostility to every thing that might be bent to the purposes of oppression, even to every thing he had seen associated with what was wrong ; and while he saw that some good was done by the institution to the cause of religion, he might have thought it overbalanced by the injury it did, in extending the influence of an illiberal party. But we have little concern with his motives. It is enough to say, that had he succeeded in convincing others, he would have given a death-blow to religion ;—not perhaps to the religion of the few who think, and judge, and feel for themselves, but of the many, who depend on others for instruction, whose devotion, instead of being self-inspired, is kindled by the sympathy of religious feeling which passes from heart to heart.

We will not do injustice to these Remarks by attempting to make an extract from them. No single passage would fairly exhibit the various excellence of the whole essay, in which all her different traits of intellectual power are here and there dis-

played. Its eloquence is of the first order ; fervent, graceful, commanding. Truth and feeling glow in every line. Its satire is keen, but perfectly respectful, and she shows a delicate forbearance, in not pressing her antagonist with the character of those, who would be most likely to thank him for effecting this peculiar reform. If all her other writings should be forgotten, this will and ought to endure. If any one would understand its usefulness, let him read it on the sabbath morning, and we are much deceived if he do not enter with warmer, purer, and more exalted feelings than ever upon the duties and devotions of the day.

In her 'Sins of Rulers, Sins of the Nation,' she makes a powerful appeal to the people of England, reminding them that each one is guilty of national transgressions. The government is the organ of the people. If it represents their feelings, they are answerable for the injuries it might have prevented, and the good it might have done. If the popular feeling is not represented by the government, they cannot resist the conclusion that it needs reform. The lofty tone of indignant remonstrance, and the bold charges in which she numbers the misdemeanours of her country, often remind us of Cowper's 'Expostulation,' one of the highest strains in which national guilt has been lamented since the departing flight of prophetic inspiration.

Mrs Barbauld has written some fine imitations of Addison and Johnson ; but it must be remarked that she imitates, not with a view of acquiring the beauties of other writers, but merely to make a playful trial of her own skill. Of her smaller pieces, however, we shall only notice the fine essay on 'Inconsistency in our Expectations.' It gives us a dark picture of human life, but at the same time explains the causes within ourselves which combine to darken it, and affords us a solemn and much needed lesson, expressed with the severe simplicity of truth. We say much needed, because we believe disappointment to be the parent of many vices. The young invariably enter life with brilliant anticipations, which experience cannot always realize. The field of life is all before them with its paths to knowledge, wealth, or what the world calls glory, all of which they fondly hope to reach, forgetting that of the many ways before them, they can seldom walk but one. And when they find it so, they resort to feverish and licentious pleasures, or become a listless burden to themselves and the

world. It would be well, therefore, if this eloquent warning were deeply written on every youthful heart.

Mrs Barbauld's writings have been thought to bear a general resemblance to those of Addison. If it were so, it would be natural, as when she was young, he was still 'lord of the ascendant.' Other lights of literature had not risen high enough to dim the brightness of his fame. But, whether it be treason to that great man's fame or not, we are constrained to say, that we think her writings, especially in verse, superior to his, though not perhaps superior to what he might have written. He throws out his essays with the easy air of a wellbred gentleman, seldom appearing to pour out his heart in his writings, and probably those whom he wished to reform, would have been less impressed by fervor, than by indifference bordering on contempt. Her thoughts, on the contrary, evidently flow from the soul; she is deeply sincere in her endeavours to send home conviction to the cold and slow hearts of men, and in every appeal to the feelings, sincerity is power.

We must now take leave of Mrs Barbauld, having no time to notice the 'Legacy' published since her decease, except to say that it is light and airy, and will not injure her literary fame. If we are thought extravagant in our estimate of her merits, we have only to ask the objector to read her works. He will there find noble powers, nobly devoted to the cause of virtue. He will see poetry free from false sentiment, and eloquence such as religion inspires; and what can be said of few who have written so much, may be truly said of her,—there is none of her writings which she might not bear with her into the presence of her God.

ART. X.—1. *A Sermon, delivered in King's Chapel, Boston, 9th July, 1826; being the next Lord's Day after the Death of John Adams, late President of the United States.* By HENRY WARE, D. D. Hollis Professor of Divinity in Harvard University. Cambridge. Hilliard & Metcalf. 1826.

2. *A Sermon delivered July 9th, 1826, the Sunday following the Death of the Hon. John Adams, a former President of the United States.* By AARON BANCROFT, D. D. Pas-

- tor of the 2d Congregational Church in Worcester. Worcester. Charles Griffin. 1826.
3. *Christian Patriotism ; A Sermon, on Occasion of the Death of John Adams, preached in Chauncy Place, Boston, July 9th, 1826.* By N. L. FROTHINGHAM, Minister of the First Church in Boston. Boston. Munroe & Francis. 1826.
 4. *A Eulogy on John Adams and Thomas Jefferson, pronounced in Newburyport, July 15, 1826, at the request of the Municipal Authorities of the Town.* By CALEB CUSHING. Cambridge. Hilliard & Metcalf. 1826.
 5. *Eulogy pronounced in Providence, July 17, 1826, upon the Character of John Adams and Thomas Jefferson, Late Presidents of the United States. By request of the Municipal Authorities.* By J. L. TILLINGHAST. Providence. Miller & Grattan. 1826.
 6. *An Oration delivered in Independence Square, in the city of Philadelphia, on the 24th July, 1826, in commemoration of Thomas Jefferson and John Adams.* By JOHN SERGEANT. Philadelphia. H. C. Carey & I. Lea. 1826.
 7. *Eulogy on John Adams and Thomas Jefferson, pronounced in Hallowell, July 1826 ; at the request of the Committee of the towns of Hallowell, Augusta, and Gardiner.* By PELEG SPRAGUE. Hallowell. Glazier & Co. 1826.
 8. *An Address Delivered at Charlestown August 1, 1826, in Commemoration of John Adams and Thomas Jefferson.* By EDWARD EVERETT. Boston. William L. Lewis. 1826.
 9. *An Address Delivered in Chauncy Place Church, before the Young Men of Boston, August 2, 1826, in Commemoration of the Death of Adams and Jefferson.* By SAMUEL L. KNAPP. Boston. Ingraham & Hewes. 1826.
 10. *A Discourse in Commemoration of the Lives and Services of John Adams and Thomas Jefferson, delivered in Faneuil Hall, Boston, August 2, 1826.* By DANIEL WEBSTER. Boston. Cummings, Hilliard & Co. 1826.

WE had thought to have let the late solemn events which have so deeply interested the country, pass by without notice in our

pages. It has seemed to us as if these aroused and simultaneous feelings of a whole nation, were too vast for utterance, and too universal, if not too constantly discussed, to need it. Nor, indeed, do we now propose to attempt any expression of them. But we have felt, at last, that this extraordinary and moving concurrence of circumstances, this widely spread and most unusual excitement of national sympathy, this visitation of what can never come again, this voice of Providence which can never more be so heard in this land, requires at our hands some offering. The call of country, the claim of patriotism in circumstances like these, the remembrance of former days and deeds, the voice that speaketh from the graves of men such as Adams and Jefferson, the graves of men who are justly considered as among the most illustrious political patriarchs of this land, opened in one day, and opened while yet the shout of their country's jubilee was ringing in all its borders; these thoughts have been too strong with us, to permit us to be altogether silent. We have felt impelled, though a thousand other and abler pens are engaged, to bring our tribute, however humble, to this great national occasion.

We cannot help adverting for a moment, in passing, to the public testimonials with which this occasion has been solemnized. Since the death of Washington, there has not been, and we do not expect soon again, if ever, to witness any thing of a nature so peculiarly grave, dignified, and imposing. Though the labor and business of our cities has been suspended, and their whole population has been dismissed from its toils, to employ a day of leisure in the manner most agreeable to them, there has been no excess witnessed, nor any thing of holiday mirth. It may seem like a slander by implication, to mention this fact as worthy of note, and it may excite surprise in some, that we should do so; but we ask, where else upon the face of the earth a population could be turned loose from their occupations, on any similar occasion, and would hallow it as if it were a sabbath? The solemn processions have moved through silent streets, and when the solemnities of the day have passed, there has literally a sabbath-like quietness reigned over our land.

There is one circumstance attending these, and many other of our public celebrations, which is quite peculiar to this country. We mean the custom of delivering set and formal addresses to assemblies convened for that especial purpose. We

have been called an *oration-making* people ; and we are given to understand, that our transatlantic brethren, look with some surprise, if not ridicule upon the practice, as boyish and frivolous. But in truth we can conceive of no more dignified manner, in which a people can give vent to their emotions either of joy or sorrow, than by calling upon the wise and eloquent among them, to rehearse the occasions, and to unfold and illustrate the topics, on which the public mind is interested, and to guide the public feeling to its proper results. It recalls and revives the glorious times of ancient freedom, and eloquence, and poetry. We must be allowed, then, to retort the charge of being frivolous and childish upon all that glaring pageantry of fetes and shows, with which royalty strives to amuse a populace not intelligent enough to be entertained with any thing better.

In this connexion, we must add, that we have taken great satisfaction in the simple, the truly republican, nay, we will venture to say, the truly intellectual character of the late obsequies. There has been no pomp nor parade ; there has been no lying in state of those remains, which were sacred to private and domestic grief ; there has been no procession of empty mourning coaches ; there has been no court preacher to do the hireling work of praise ; but there has been a procession of reverent and christian men, cherishing in unfeigned remembrance and admiration the mighty dead ; the solemn prayer, the eulogy and eloquence of the heart, the crowded and listening assembly, the serious and thoughtful retiring of those who had paid an intellectual and spiritual homage, the quiet village, the silent city ; and the sun has gone down upon a day worthy of the great occasion to which it was consecrated.

But it is time that we proceed to some of those reflections, which this occasion has suggested to us. In doing so, we shall enter into no competition with the productions placed at the head of this article, some of which are truly eloquent. These need no praises at our hands to exalt them, and no quotations in our pages to make them known.

After all that has been said and written in so much better terms than we can use, we think it quite unnecessary for us to enter into the lives of the two *Illustrious Patriots*, or the memorable scenes and glorious results of their political conduct. But there seem to us to be some paths of reflection left open to us,

as Christians ; paths, indeed, which will lead us aside from the excitement that has attended the recent public solemnities ; but we hope that our readers, exhausted with feeling and satiated with eloquence, may be not unwilling to retire from more awakening themes, and will have patience to follow us in the way of calmer reflection.

In the first place, then, from the grave nature of the occasion, and the association into which it has brought the sentiments of patriotism with the solemnities of religion, we have been lead to reflect more at large, *on the connexion there is between patriotism and religion* ; and to this point we will first direct our observations.

The love of country, let us simply remark before proceeding to these observations, is one of the most comprehensive and complex of the affections. It embraces the past and future with the present, and it includes all the regards which we pay to the beings and objects around us ; to our families and friends, and fellow citizens ; to all the sources of improvement and happiness ; to the means of education and the institutions of religion. And it is with religion, particularly, we may add, that patriotism seems to be most naturally and strongly associated. The vast interests which are involved in a nation's welfare, the solemn and reverent feeling with which we trace its history through the past periods of its existence, the mighty stake which it has in the fortunes of ages to come, all naturally lead our minds upward, to an almighty and eternal Power and Providence. Now it has resulted from several causes, we believe, that in this country, religion is entering less and less, we should go so far indeed as to say, that it enters remarkably *little* into the general patriotic feeling that pervades it, and the reflections we have to offer, will take their form from this fact. It shall be our business to point out this separation of religion from patriotism, to state the causes of it, and to show its impropriety and evil consequences. In other words, we would insist upon the connexion there is between religion and the love of our country ; but we would do so, in the form best adapted to the actual state of feeling among us.

The death of two of the most distinguished leaders in our revolution, who have subsequently held the highest stations in the government, and have grown old amidst the increasing veneration and gratitude of their country, has naturally brought

subjects of great national interest into our pulpits, and ceremonies and discussions of a political nature have been associated with the services of religion. Now we ask, if it has not been felt that these subjects were unusual, not to say out of place, in the pulpit; if it has not been felt that this connexion of patriotism with religion is suitable for some rare occasions only, and that these subjects are to resume their separate places again when the occasion has passed by. We are certain that a feeling of this kind has been gaining ground in this country; that patriotism is looked upon by multitudes as but a romantic, and at most, an unhallowed principle, which it is improper to bring into our holy seasons and solemnities; which it is improper in our sermons or on the Sabbath days, to discuss, or direct, or enforce. If this *were* done, though we are seriously persuaded that nothing could be more properly done, if the wide and multiplied applications of Christianity to civil society, to law, to government, and to national welfare, were clearly pointed out in our pulpits, we fear that the mass of the people would be found saying, 'this is political, or polite preaching; there is no religion in it.'

The relation of country seems to us, also, to be more and more slightly acknowledged in the *prayers* of the sanctuary. The subject is either passed over entirely, or is introduced in a very formal and mechanical way, and, even then, is treated in the most brief and general manner that is compatible with any mention of it at all. There seems to be, at least we fear there is, but little of that affectionate praying for fellow citizens, or of that comprehensive petition for all orders and classes of persons, or of that earnest and particular intercession for our magistrates and governors, which would become us. There seems to be, at least we fear there is, but little of that anxious commending of our country to the divine favor and protection, which has made a part of the religion of most other nations, and which in former days, so strongly characterized the religion of this.

In treating of what we consider to be this increasing deficiency of religious feeling in our patriotism, we shall refer, first, to some of the causes of it, which have existed in the religious character and history of this country; and then, to the exposures to it which are found in our institutions.

On entering upon the subject of *our religious character and*

history, we shall first advert to a topic, of which we think the advocates of Christianity have made an injurious use; we mean, *the alleged exclusion, as a matter of fact of patriotism from the principles of christian conduct.* This has been urged as a proof of the divinity of the christian system; but the argument, if we do not mistake it, has been carried too far. It is admitted that our Saviour did not inculcate among the principles of action which he recommended, the love of country; but the inference from his silence does not go to the condemnation of this principle altogether, and in every form of it. The proper view of the argument, we suppose, to be this. Patriotism was the darling virtue of the age; and in that age, it was a proud, selfish, narrow, false principle, at war with the generous philanthropy of the gospel. And the argument from our Saviour's neglect of it, is, that he who did not yield at all to the passions of the multitude, and the prejudices of his day, could not have been an impostor; that he who rejected the popular and the splendid, for the humble, the useful, and the true, must have relied on something higher than the favor of the world. But we have no more right to infer from this, that all patriotism is wrong, than to infer from his silence upon the philosophy of the age, that all philosophy is wrong, or from his condemnation of the religion of the age, that all religion is wrong.

But we may now proceed to observe, that religion in *this* country, has *peculiarly* held patriotism in exclusion. This is perhaps more particularly true of the last fifty years. Religious *speculation* among us has been, if we do not misjudge it, singularly ungenerous to all those noble sentiments, which naturally and spontaneously spring up in the human breast. It has been necessary, in order to maintain certain tenets of the prevailing theology, to deny to kindness, to the love of parents and children, and so also to the more comprehensive affections of friendship and love of our country, every trait of real excellence and virtue. The public mind has naturally grown doubtful and suspicious about these qualities of character. The religious guide has not felt that he could freely urge them. Patriotism, in particular, is a banished and a proscribed theme in the sanctuary. We hear but few of those prayers and those sermons, which in old time were wont to tell 'of all that the Lord had done for his people, and of all the goodness in which he was passing before them.' We are too seldom taught to find our duties marked out on the very soil and spot where

we live ; to find our duties in our own dwellings, and in our daily walks ; to see them modified by the institutions, the state of society, the trials, the exposures, we had almost said, the very climate, in which we live. We are too much directed to an abstract and metaphysical experience ; and we are too little bound by religion to the country, the community, the public interests with which we are connected. We are too little bound by religion to the scenes around us. We are too seldom directed to build an altar in every green field, and by every peaceful shore, and amidst the sheaves of every plentiful harvest and to hallow the very soil on which we tread, with all the fervent and generous love of country.

Not thus did the ancient saints limit their views of religion. Nothing more strongly marks the piety of David than its patriotism. It is perpetually bursting forth, in those divine songs which he prepared for the use of his people in their solemn assemblies. The monuments of the divine care for their fathers, the sea which overwhelmed their enemies, the wilderness through which they wandered, the smitten rock, the healing serpent, the astonished waters of the Jordan that paused in their course ; all these images were continually rising before him.

Such, too, was very much the habit of feeling half a century ago, among good men in our own country. And we know not whether the frequency of their allusions to former, and as they thought, in a moral view, better times, whether the set phrases in which they made these allusions, and whether also the habit of drawing a parallel between our ancestors and the ancient Israelites, and the unfortunate inferences they sometimes deduced from it, have not helped, with other causes, to bring into discredit that patriotic and reverential feeling for our country, which is demanded at once by all our recollections, and all our privileges ; by a nobler ancestry, and a more favored lot, and a more glorious prospect, than ever distinguished the annals, or the actual condition, or the hope, of any other people.

We speak not in the language of boasting, but of calm sobriety. That which the venerable Franklin desired, the wish he expressed to behold his country's prosperity, after the lapse of two hundred years, has been more than granted to his illustrious fellow laborers, who have lately departed from among us.

They lived till more than their brightest imaginations were realized, till more than their fondest hopes were fulfilled. They saw the frame of government which they cautiously and anxiously reared, settling down upon its deep and lasting foundations. They saw that tree of liberty which they planted in storm and tempest, take root, and grow, and flourish. They saw its branches extending, and its roots shooting far and wide, penetrating distant mountains, taking hold of the strength of the everlasting hills, and spreading themselves through valleys remote and then unknown; and they saw nations looking to the leaves of that tree, for healing and life. They saw millions of the happy and the free, walking beneath its shadow. They heard the shouts of a nation's rejoicing, mingling their names with every sentiment of gratitude and patriotism. Surely, it was enough. Surely, mortal man could not ask for a more favored lot. 'It is glorious to *die*, for one's country,' was an ancient saying. But how much better is it, thus to *live* for one's country; to live to behold its prosperity and goodness; and to die, at last, amidst its altars and offerings of thanksgiving; to die a death hallowed through all time, by the day of a nation's birth, and a nation's jubilee!

And, most assuredly, the country which numbers such men among its sons, and embraces such circumstances in its history, is worthy of religious affection and pious gratitude. If the providence of God should teach this lesson in its late dispensations, it would not have spoken to us in vain. If the multitudes who have gathered in every part of the land, to pay funeral honors to the illustrious dead, should have brought from these occasions a more true and holy feeling for their country's good, then would not these solemnities have been an idle pageant and ceremony.

But we proceed to show, as we proposed, that *our political institutions* expose us to make this separation between the feelings of patriotism and piety,—between the interests of religion and our country.

Not only is toleration to all religions, but *favor to none*, a fundamental, and without doubt, an excellent principle of our constitution. We think it happy for us, that there is no political connexion between church and state. The form of liberty which prevails here, is in this respect most widely distinguished from those ancient examples, with which it is often and negli-

gently confounded. The machinery of political power in the early times of Greece, had its main spring in religion. It was this that held together her 'struggling multitude of states.' The oracle of Delphi, was for a long period the bond of their union ; it was the centre of political influence, as it was in fact deemed by them to be the centre of the universe.

In those days, no political measure was taken without the sanction of religion ; or at least without invoking its aid. And, indeed, all over the ancient world, the chieftain was either the priest of his tribe or nation, or else so closely associated with him, in his official character, that the ideas of magistracy and religion were never separated. Every country was thus brought under the peculiar protection of some tutelar deity ; and patriotism and piety, such as it was, were indissolubly connected.

In modern times, this connexion has been weakened, but by no means broken. The Altar, and the Throne have been regarded as different things ; but it has been held as a fundamental doctrine in politics, that neither of them could stand independently, or alone. And though we deprecate the doctrine, though we rejoice that religion with us is placed on a different basis, and that the state stands in no need of superstition or intolerance to support it, yet we should do little credit to our boasted advantages, if we were to rejoice in our good fortune with such a childish joy as to forget all danger.

It is constantly said by the advocates of a religious establishment, that religion cannot exist without it. But although we do not fear that religion cannot exist without the aid of the state, yet we do fear that religion may not be seen, as it ought to be seen, to exist in the *closest connexion* with the *welfare* of the state. We do fear that religion, not being associated with political power and privileges in this country, may drop out of consideration, among the influences that are to sustain them.

There *are* respects in which ours is the weakest of all governments. It has the least of permanently delegated trust, of deposited influence ; it has the least of ostensible and fixed power. Our readers need not be reminded of the old fable, that the mountains of Atlas were the pillars of heaven. But they cannot be too oft en reminded, that in the structure of our government, there are no such pillars. It has no mighty Atlas to bear up its system, its spheres and constellations, with all their nicely balanced influences, attractions, and movements.

No ; it is a government that rests upon the shoulders of the people. It is a sovereignty of mind. It is a government of character. And with *the character of the people*, it will be strong, or it will be weak ; it will stand, or it will fall. This is a first, a fixed, an eternal truth in relation to institutions like ours. We above all men, in our political capacity, have need to cherish the principles of religion and virtue ; to strengthen our patriotism with piety ; to bear with us a religious veneration for the past, and a religious solicitude for the most momentous futurity that ever awaited any nation. We, above all men, have at once the most urgent occasion and the justest reason, to bind our hearts to the country of our birth, of our education, of our religion, of our father's battles, and of our childrens' heritage, with filial gratitude and piety. It should be settled before all other things, in a country like this, that the good patriot must be a good Christian ; that the lover of freedom must be the lover of God ; that he who professes one patriotic desire for the good of his nation, must lift his earnest prayers to that Being, in the keeping of whose commandments stands our national safety. And yet we, who above all men have cause to remember this, are liable, from the very freedom of our institutions, from the removal of all coercion, from the abundant toleration not only of all religions, but of no religion in the state, from the absence of every establishment and form, by which other governments are wont to dispense, or commend religion to the people ; from these causes, be it repeated, we above all men, are liable to forget what it behoves us most of all to feel, and to act upon, and to adopt, as the very principles of political order and social conduct. There is danger, we say again, that in separating church and state, we should separate the ideas of *religion* and the state. Now it is true, indeed, between the state and religion, *considered as an establishment*, there is no necessary connexion. Our own example has proved it. Our government needs no hierarchy to support it. But, at the same time, let us never forget, that between a state *like ours*, and religion considered as a *principle*, there is the most necessary, the most indissoluble connexion.

We have given so large a space to the first reflection, which the recent funeral ceremonies have suggested to us, that we

must content ourselves with one further ; and on this, important as it seems to us, we must compel ourselves to be brief.

We think, then, that no one can fail to be impressed with the lesson of *candor and consideration towards rulers*, which the late solemnities, taken in connexion with former events, so powerfully teach us. We shall not be suspected, we trust, of advocating any thing like a slavish subserviency to their views, or a goodnatured blindness to their errors. And, indeed, if we were guilty of these egregious faults, we could make our defence good against the worse half of the charge, by a reference to the spirit of the body of the people around us, to the tone of our elections as often as they are repeated, and of our every day newspapers. In such circumstances, the faults in question must be the faults of bold men, and not of the obsequious, or easy tempered. But we are very ready to say, if any body cared for our saying it, that we plead not guilty. We pay all due reverence to that good and wise maxim, that the citizens of a republic should vigilantly inspect the conduct of their rulers. But we are angry, that we and others of our age, should have been taught in very boyhood, as our families and friends leaned to one side or the other, to lisp with abhorrence the names of Adams or of Jefferson ; names now so sacred, as almost to be profaned, by being mentioned in such a connexion. We have no respect for popular clamor, in this country nor any other, and having 'put away childish things,' we are resolved for the sake of our own dignity, not to say duty, never again to yield to it, nor to suffer our children to be brought up with these absurd prejudices.

But we do urge the consideration of duty in these matters. We urge it upon parents in the education of their children ; we urge it upon freemen in the exercise of suffrage, and of the liberty of speech and of writing ; we urge it upon men, in the regulation of their own minds. And we say, on this subject, the least that can be said,—that the same candor, the same impartial consideration, nay, the same christian good will are due in the judgment of public men, that are due, in the judgment of private men. And there is danger, let us add, from the very nature of our institutions, that these will not be rendered.

There is danger, in the incessant *change* of officers in the government, and the party excitements which attend their election, that their arduous duties and the trial of their integrity,

will not be regarded with that friendly consideration and earnest intercession to Heaven for them, which it concerns us to feel and to make. Their official measures, their integrity or their delinquency, are liable to be regarded with feelings of anger or exultation, rather than with charitable judgment and pious solicitude ; while, at the same time, the brief term of their service scarcely permits them to be long enough before the public, to acquire from their fellow citizens, any strong personal attachment.

We have but little respect, indeed, for the *sentiment of loyalty*, which has always seemed to us one of the most fictitious of all sentiments, directed, as it is, merely to office, and not at all to personal merit ; yet it does, undoubtedly, acquire considerable strength from the time it has to grow, from the long association of ideas, and the progressive sympathy of succeeding generations. And we suspect, that when the prayer for majesty is offered among its subjects, it secures a more general and hearty assent, than when it is offered for a magistrate, who is elected in the turmoil of political contentions, and is soon to pass away with the changing favor of those who exalted him. If this be true, then we have a danger to guard against. We deem it not too much to say, that a religious consideration, yea, and sympathy, too, ought to be felt for those who hold exalted and responsible offices. They have weighty cares, and burdens of perplexity and solicitude. They are servants of the people, and have fewer of the prerogatives of real independence and lordship, than most of those who look up to them. They have troubles as many and great as other men, and oftentimes many more and greater. And yet they are commonly looked upon as set aside from the usual claims of candor and sympathy, and the earnestness of prayer to heaven for its grace and consolation. They are regarded with a severe or an envious eye. We hardly deal to them the measure of republican justice. The cares and trials of majesty are said to gain double sympathy. But we have reversed the rule ; and that, too, in regard to lawgivers who ' come from among ourselves.'

The history of the two illustrious individuals, to whom we have already referred in this connexion, affords striking illustration of the remarks which we have now offered. The time has been when their names were the watchwords of strife and anger ; when one portion of the people were far more ready

to vent curses, than to invoke blessings for them ; and the other part, their political friends,—not their personal, but their *political* friends,—entertained a feeling much more akin to violent partiality or selfish *partisanship*, than to that reasonable friendship, and that grave respect, which all now admit were due to them. As they passed over the theatre of public employments, they were visited with few affectionate regards and sympathies, with few honest and earnest prayers. But they have lived to an old age ; they have dwelt long in the public mind ; the agitating disputes, the selfish interests which were connected with them, have passed away ; and now, when they have gone down to the grave, the nation has mourned for them, and has resorted to the solemnities of religion, as if it was fit with these to consecrate their memory.

We would not exaggerate the feeling which has attended their obsequies. There has been no deep grief on this occasion, and there has been no call for it. They have died in the course of nature. They have put off the burdens of age, when those burdens were becoming insupportable. They had finished their work. They could do no more for their country. They lived to see their country's prosperity. They lived to hear the voice of their country's jubilee ; and, as if the measure of their happy fortunes was full, as if they had said, 'Now let thy servants depart,' they departed in peace. They departed together, and at an hour the most fit, the most select in all time, to hallow the exit of men such as they were.

There is, then, no deep grief ; but there is a heartfelt veneration for them, there is a feeling, pervading all classes of the people, that scarcely falls short of religious enthusiasm ; there is a generous candor and forgetfulness of minor blemishes of character ; there is a voice of sincere eulogy rising up from every quarter of the land ; and the offering of pious gratitude ascends to heaven, as the story of their memorable lives is recounted.

And in all this, is there not a lesson and an admonition for us ? Who can help regretting that a portion of all this feeling could not have been given to solace, to aid, to reward those toils and cares, which are now the themes of universal eulogy ? Wherein have their claims changed ? wherein, but to the jaundiced eye of political jealousy ? wherein, but as the voice of popular favor always is changing ?

The ingratitude of republics has long been a theme for the

satirist and the moralizer ; and we fear there is but too much justice in the selection. We would call upon a reasonable and high-minded people, if our communities are composed of such, not to be just and generous to the dead alone. We would demand that the principles of justice, yea, and of religion, too, should be introduced into our political opinions and actions ; that freedom should not be made an apology for fickleness and inconstancy ; that the love of country should not be made an excuse for railing and calumny ; that patriotism should not be a cloak for anger, and revenge, and selfishness, and every evil passion. It is time to set up a new, a purer, a more religious standard of political obligation. It is as wrong to injure and calumniate a public man, as it is to distress and slander a private man.

Nor let us think to make compensation for the wrong, by solemn processions, and eulogies, and monuments. It would be little to him who had spent half of his life in the service of his country, and found injustice, and calumny, and poverty, for his reward, while living ; it would be little to him, if his name were lauded through all ages. What was it to Socrates, that he was afterwards celebrated among the people that put him to death ? And to those patriots and patriarchs of the land, whom the grave has just hidden from among us, and removed from all mortal concerns, what is it, that they are now justly revered ? What to them, are all these official orders, and laudatory speeches ? What to them are these crowded halls and listening assemblies ? What to them are these solemnities, and temples clothed in mourning ? Can the breath of eulogy, or can the roar of cannon reach them now ? No. Once, the slightest of all these demonstrations would have cheered the labors and anxieties of public responsibility ; but now, they are all in vain ! We may raise their monuments as high as heaven ; but we cannot lift one iota of the burden that once rested upon them. We may write their names among the stars ; but they will only the more strongly contrast with the words of calumny, which have been written against them on earth. We may embalm their memories for all future time ; but alas ! no embalming, no oil of consecration, no skill of Egyptian art, can avail to blot out the injuries of the past.

We speak with no party feeling, for it is one of the fortunate circumstances attending this great moral lesson that all parties

are implicated alike. We speak with no party feeling, but with a far more deep and solemn emotion, when we say, what inconsistency, what absurdity is this ! For we ask again, wherein have the claims of these men changed ? And yet there are multitudes in this land, who once thought no language of indignity or execration *too strong*, to be applied to the very men, whom they now join to honor with every testimonial of respect, and every expression of eulogy ! What absurdity, did we say ? nay, rather will we say, what magnanimity ! What a happy influence of time, the teacher of wisdom ! What a propitious example of the softening and subduing of old prejudices ! What a triumphant evidence of the redeeming power of our institutions, of the good and safe result of freedom and intelligence among the people ! Thus may it ever be, that good and wise sentiments shall conquer ; that just and true principles of freedom, shall prove to be the safe, the fortunate, and the prosperous ! Thus, while the judgments and mercies of God are passing over us, may the people ever grow in wisdom and moderation, in piety and virtue !

Notices of Recent Publications.

18. *The Literary and Scientific Class Book*, embracing the leading Facts and Principles of Science. Illustrated by Engravings, with many difficult Words explained, &c. selected from the Rev. John Platt's *Literary and Scientific Class Book*, and from various other Sources, and adapted to the Wants and Condition of Youth in the United States. BY LEVI W. LEONARD. Stereotyped by T. H. Carter & Co. Keene, N. H. John Prentiss, 1826. pp. 318.

This book has been partly compiled, and partly abridged, written, or, as the appendix says, abstracted, for the purpose of presenting selections on familiar and important branches of knowledge in the form of reading lessons for the common schools. It contains one hundred and thirtyfive lessons, generally in prose, but sometimes in poetry, which is selected with uncommon taste. They are upon many of the subjects, which are most interesting to the mind of a young person, and contain much information that is useful to all, and especially to those whose education

terminates at a common school. Of these lessons twentyfive are upon Natural Philosophy, seventeen on Astronomy, nine on Chemistry, eight on Electricity, Galvanism and Magnetism, nine on Mineralogy and Geology, eight on Botany, seven on Zoology, thirteen on Political Economy and Government, five on Physiology, and the rest on a great variety of curious and useful subjects.

Such a work well executed, must evidently be of the greatest utility. We do not agree with the Rev. D. Blair, quoted in the Advertisement, that there are any compositions, proving the wit and genius of an author, 'which do not teach any thing;' but we would readily agree that they may not teach those things, which it is most desirable for all young persons to learn. The compilations under the titles of Speakers, Readers, &c. teach them one, and a most rare thing, the accomplishment of fine reading, far better than a Scientific Class Book. But certainly this charming accomplishment is far from being so essential to the great mass of those who issue from a common school, as the knowledge of the properties of the bodies by which they are surrounded, which continually meet their eyes, and with which, and upon which they must always act. Delightful as it is to be able to read well, it is far less important than to be able to think well, and judge correctly, and to be well informed on our capacities as intelligent men, our duties and rights as citizens, our relations as social creatures, and our hopes as Christians. The art of reading, by which we have access to written learning, is an indispensable part of instruction; and to read naturally and gracefully, is, and always must be, a most desirable and uncommon accomplishment, not to be attained without a melodious voice, a quick eye and understanding, a clear judgment and refined taste. Instead, therefore, of saying with Mr Blair, that such books as Enfield's Speaker teach nothing, we should say, that they teach an art, which most persons will never have time or capacity to learn, and which therefore should not be the main object in books intended for the use of the great body of the community.

That ought to be learned at school, which will be useful in life. Some knowledge, then, of the nature of soils, and of the metals and minerals found in the earth, of animals and vegetables, of air, of water, and the substances which form our food and clothing, and the modes of their preparation; of the contrivances by which our natural strength of body is increased and applied in the construction of cities and navies, of the manner of crossing the ocean with certainty and safety, of the laws of society, and especially of that society and country of which we are members and citizens, of the structure of our own bodies

and their liability to harm, of the faculties of our minds, of the agents and laws of nature by which the Creator effects our happiness and touches our hearts; in short, some knowledge of those things which are the subjects of this book, should be considered all-important. These things, and such as these, should be taught at our common schools. It is surprising that books like this, should not have been introduced into them before now. Such will doubtless be the books used hereafter, for instructing the future farmer, mechanics, navigators, and merchants of our country, distinguished among all others in no respect more honorably, than in affording the means of instruction to all.

We accordingly approve very highly of the plan of this work. Of the execution, also, we ought not to speak otherwise; for it is very much better than in a book unfortunately so novel in its design, and embracing so great a variety of subjects, could be expected. Parts of it are exceedingly well done; simple, intelligible, and well arranged. The definitions, however, do not in our opinion add to its usefulness. Every child who can read well enough, should be furnished with a dictionary, and all the uncommon words in each lesson should be looked for. Such collections of definitions, as are here given, perhaps do more harm than good; as they do not contain all the words which ought to be learned, and yet seem to preclude the necessity of a dictionary. It may be said that many schoolmasters will not require their pupils to use a dictionary, and that therefore it is better that a few words should be defined than that none should. But every inducement should be given instructors to require this mode of learning, and these definitions, as far as they operate at all, have a tendency to produce the opposite effect.

The questions at the end of the chapters are very good, judging from the few we have examined, and numerous enough to embrace most of the material facts and reasons in the lessons. Appended to reading lessons, they cannot fail to be useful; although, when appended to lessons only to be learned, we are inclined to doubt it, unless they are sufficiently numerous to touch upon every important particular contained in the lessons, in which case they become very bulky, and, at best, are of little use but to poor or indolent instructors, and badly taught pupils.

There are some faults of arrangement, such as placing some of the more difficult lessons first; but these are not of great consequence, as such lessons, being in general disconnected, may be omitted at the discretion of the teacher. The book, such as it is, we should gladly see introduced into all the public schools in New England; not to take the place of Readers and Speakers,

but to fill a most important place of its own, and to supply that knowledge, which is at once entertaining, and suitable to all young persons, and which will furnish most valuable materials for thought, and principles of action in future life.

19. A Sermon preached at the Ordination of the Rev. Benjamin Kent, as Associate Pastor with the Rev. John Allyn, D. D. in the Congregational Church in Duxbury, June 7, 1826. By CONVERS FRANCIS, Minister of Watertown. Cambridge. Hilliard & Metcalf. 1826.

The introduction to this excellent sermon, is employed in bringing distinctly into view, that remarkable feature of the apostolic epistles,—their perfect freedom from all assumption in matters of faith. The text is the passage of St Paul's second letter to the Corinthians, in which he so unequivocally characterizes his manner of addressing the understandings and affections of men. 'Not for that we have dominion over your faith, but are helpers of your joy.'

'This man, with all his gifts and graces, eminently distinguished as he was among the followers of Jesus, advanced no lordly or unreasonable claims; but wished to be known, merely, as the friend and helper of his fellow Christians. He might, doubtless, have used his ascendancy to strengthen his personal power. But he was not the man to convert into tyranny the just influence, which tenderness of character, unwearied zeal, and extraordinary qualifications placed in his hands. The high honor and trust, in which he stood among the defenders and preachers of the new religion, awakened not the feelings of requiring arrogance, but of deep and fervent solicitude to promote the true joy, the moral and spiritual welfare, of his brethren.' pp. 4, 5.

The sentiments and example here brought forward, were admirably adapted to the occasion of the sermon, and the author has unfolded and enforced them with his usual ability. Instead of indulging in remarks of our own upon the subject, we shall fill the little space we have to spare with extracts. Under the first division of discourse, the preacher observes, that—

'To have no "dominion over faith" implies, in general, that the christian minister is forbidden to assume prerogatives, or to intrude overbearing claims. It precludes him from none of that honest influence, that affectionate respect, which the faithful discharge of his duties may procure for him. It leaves him in full possession of all that weight of character, which a good, useful, and zealous man naturally has with others; of all that heartfelt welcome of kindness and profound esteem, with which the gratitude of men repays those, who labor for their good. But the christian minister must learn, that the time has passed, or is passing away, when he could find admission for any other pretensions, than such as are founded on piety, sound sense, usefulness, and devotion to the cause of religion; that

he must rest his expectations of being received with confidence and regard, precisely where other men rest theirs, on the possession of merit, on exertions to do good, and to promote truth and righteousness; that there must be something more than mere sanctity of office, to arrest attention, and secure permanent attachment; that the man should adorn the office, and not the office be expected to throw a false reverence around the man; that the only sense, in which he can be said to be commissioned from God, is the same, in which all good men, who put forth their energies in imparting salutary influences, and performing duties essential to the best interests of society, may be said to be commissioned from God; and that whoever pretends to any other divine commission, either deceives himself, or is willing to deceive the world.' pp. 6, 7

Next follows a word of caution to the gospel minister against attempting in any way to 'fetter the spirit of enlightened and serious inquiry.' There is much good sense forcibly expressed in this connexion, which naturally leads the author to speak of the character and demands of the times, which he has sketched with a bold and free hand. But we hasten to a passage containing a lesson put into form for the shepherd, but which more especially concerns the flock at large.

'—Duty requires of the christian minister not to countenance any such views of his relation to the people for whom he labors, as may lead them to expect from it what it not designed to accomplish, and cannot accomplish. He will be most likely to "fulfil his ministry," in a just sense, if they are taught to depend on him no otherwise, than as an assistant, an instructor, and a devoted friend. The present times may seem to need no caution against exaggerated notions of the efficacy of clerical ministrations. And to a considerable portion of society, it may be true that such a caution is unnecessary. Yet, perhaps, it will be found, that the spirit, which was the growth of former days, has not wholly disappeared, though it exist in a less exceptionable form. There is still a disposition, in the minds of some, to identify religion with its ministers in such a way, that while they give them their support, respect, and affection, they persuade themselves that they satisfy the claims of religion itself. It has been well remarked, that "every individual must be the curate of his own soul." Perhaps this truth is too often forgotten. Pure and good associations with those, who minister at the altar, may sometimes be mistaken for the influence of religion on the heart. Errors of this kind lead to false estimates and expectations. Men acquire the habit of regarding themselves as, in some sort, passive in their religious relations, as those, for whom the clergyman labors and prays, but who have little or no personal part to take in effecting the purposes of religion. Mistakes of this nature sometimes appear in obvious forms. Many, for instance, seem to think, practically at least, that there is really a saving power in the prayers of the minister, on the bed of sickness, or at the hour of death,—that there is an efficacy in his services at such a time, simply as his, the want of which nothing can supply. Doubtless the affectionate pastor will promptly and feelingly do what he can to smooth the pillow of suffering and to sustain the fainting heart, by bringing to view the rich mercy of God through Him, who "is the resurrection and the life." But never should he permit his fellow beings to cherish the delusion, that they may depend on his services in any such way, as to expect them to alter in the least degree the consequences, which God has annexed to character and habits; and therefore he will strive to make them feel, that it is vastly more important to live well, than to die well.' pp. 13—15.

Having finished his remarks upon that part of his text which forbids the minister of Christ to usurp 'dominion over the faith,' the preacher passes to that which requires him to be the 'helper of the joy' of his fellow Christians. This he must be in two ways; by his private exertions and influences, and by his public instructions. In his public instructions, he will not—

'—spend his strength upon vague statements of the general benefits of religion, but will be mainly anxious to make his hearers feel it to be a personal concern. It is very easy to talk and think of Christianity as something of great value; to grow warm over the beauty and sublimity of its doctrines; to have an impressive sense of the blessings it has shed on man, as it has come down the course of ages; to feel its importance in calling the thoughtless prodigal to his Father's home, in pouring comfort into the bosom of the good, and in lighting up a rainbow even on the darkest cloud of sorrow;—it is, I say, very easy to speak and think thus, and yet have no sense of a personal interest in the most blessed gift of God to man. We may consider it in every respect, except as it touches our hearts, and addresses itself to our souls. We may regard it as that, in which man in general has a deep interest, but not as that, in which we have a peculiar interest. Now this loose and superficial mode of viewing Christianity will not answer the purposes of spiritual edification; and therefore, the preacher of the Gospel will not be satisfied with it; he will tell men that they must go with religion into their closets, and commune with it alone, and ask of it how it stands related to themselves,—that they must frequently retire from those wide considerations, which present it in its connexion with the human race, and view themselves as the peculiar objects of its counsels, its precepts, and its warnings,—that they must apply the solemn truths of Christianity to their own moral state, however painful the application may be. It is true, there are abuses of religious sensibility, as well as of other good things. But outcry, passion, and fanaticism no more resemble the deep moral solicitude, which the enlightened and faithful preacher would recommend, than the lurid glare of a volcano resembles the pure and steady splendor of the sun. He would not, if he could, inspire his hearers with that diseased feeling, which makes men noisy and ostentatious under pretence of being religious, which carries them from agony to rapture, and from rapture back again to agony,—but with that pure and holy feeling, which goes into the heart with a calm but strong power, and ever makes us afraid that we have not done all that we could, in the cause of duty, of improvement, and of God.' pp. 18—20.

We cannot refrain from making one extract more, for it successfully meets a common objection to Unitarian preaching.

'The preacher will best accomplish the design of "helping the joy" of Christians, by making his preaching, as directly as possible, an instrument of moral purposes. By this I mean, that it should not consist in the inculcation of theological systems, as such, but of those truths, which are adapted to soften and purify the heart. Nothing, I think, is more barren and unprofitable, than what is usually denominated doctrinal preaching. I do not mean that we ought not to treat of doctrines; on the contrary, it is doubtless our duty to defend such doctrines as Christianity appears to us to teach. But never should they be proclaimed from the pulpit, merely as points to be maintained and contended for; they should be exhibited only for the sake of their moral relations, their moral aspects, and moral uses. They should not be insisted on as having any worth, separate from their

subserviency to duties and to religious improvement,—since the doctrines are for man, and not man for the doctrines. They must glow with a warm, moral vitality; without this, the most correct faith will be like a statue with all the elegance of symmetry, but motionless and dead. I know, it is very fashionable to decry moral preaching, as tame and unfaithful preaching. Many have been taught to believe, that it means something very bad, very different from Gospel preaching. But if to inculcate Christian duties, on Christian principles, and from Christian motives, be stigmatized as straying from the evangelical path, I would, as in the presence and fear of God, most willingly submit to the reproach. What is the end of Christianity, and of all its provisions? Is it not, more or less directly, to promote pure and elevated morality? Most surely it is. Moral goodness is the essence and soul of all the true religion, that has ever existed in the world. To this all things else tend, as to a centre; to this they all relate as means to an end. Let the minister of the Gospel look to the instructions of Jesus for his model. Will he not find the Sermon on the Mount throughout and entirely a moral sermon? Will he seek, or shall we demand of him, any other kind of spirituality and grace, than such as appear in the teaching of Him, who spake as never man spake? Is it evangelical preaching to ring the changes incessantly upon a certain circle of doctrines from Sabbath to Sabbath, and to travel continually round the dimensions of our system? Nothing is easier, nothing requires less preparation or effort than such preaching. But he, who desires to be useful, will rather make it his main business to urge upon men the great practical duties and relations of the Christian life, and enforce them with the sanctions of the Gospel; and this he will do with earnestness, with his whole soul. We must, says old Herbert, “dip and season all our words and sentences in our hearts, before they come into our mouths; truly affecting and cordially expressing all that we say, so that the auditors may plainly perceive that every word is heart-deep.” By such preaching the Christian minister may “help the joy” of his people; and under such, he may hope, they will become his “joy, and crown of rejoicing, in the day of the Lord.” 20—22.

The sermon concludes with the usual addresses, which are simple and impressive. Appended to it is the Charge given by Dr Allyn, and the Address to the People by Rev. Mr Loring, of Andover. Both are admirable in their kinds. The charge especially, bears distinct marks of its author's originality and independence of thought, as well as deep interest in the occasion, and to us is one of the most impressive we recollect to have seen.

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20. A Course of Lectures for Sunday Evenings; containing Religious Advice to Young Persons. 18mo. pp. 96. Boston, Cummings, Hilliard & Co. 1826.

This little volume is a very valuable addition to the number of books of the kind, and the public, we conceive, is under great obligations to the accomplished lady, at whose suggestion it has been republished in this country. The course consists of thir-

teen lectures. 1. On a Habit of attention. 2. On Truth. 3. On Reading the Scriptures. 4. On Social Duty. 5. On Brotherly Love. 6. On Envy. 7. On Pride. 8. On Deceit. 9. 10. On Prayer. 11. On Charity. 12. On Candor. 13. On Death. Each of these subjects is treated in a clear and impressive manner, in language for the most part sufficiently simple for young persons, though occasionally, we think, somewhat above their capacities. The topics are frequently and beautifully illustrated by scripture narratives or allusions, to scripture stories, which are always interesting to youthful minds, and which more than any thing else give the Bible a hold upon their attention. We cordially recommend the volume to every parent, as on the whole as good a book for its purposes, as any with which we are acquainted. As Unitarians, we object to two passages in which the doctrines of the deity of Christ, and of reliance on *his* merits for salvation, are acknowledged ; but with these exceptions, there is not a line in the book we should wish to erase. On the contrary, the impression of the whole is precisely that which we should wish deepest and strongest in the minds of our children.

Intelligence.

Unitarianism in India. [The following letter from the Secretary of the Calcutta Unitarian Committee, contains a mass of information with respect to the state of Unitarian Christianity in India, which, in connexion with what we published in our number for March and April, is of the deepest interest. As its address indicates, it is intended also to be published in England.]

To the Rev. W. I. Fox, Foreign Secretary to the British and Foreign Unitarian Association ; and the Rev. J. TUCKERMAN, D. D. Secretary to the Boston India Association.

DEAR SIRS,—My former letters will have put you in possession of the principal facts and circumstances connected with the present state and prospects of Unitarian Christianity in British India. In this, and in some subsequent communications, it is my intention to collect those scattered notices, and to add whatever details may be wanting, in order to furnish you with a full and connected view of the proceedings and plans of the Calcutta Unitarians. Such a view, while it will necessarily include a reply to most of your recent inquiries, is also needed, in the opinion of our Committee, for the further information of the

christian public in this country, and this series of my letters will therefore probably be published here at their expense, as soon as it is completed. The necessity I am under for the present of employing the chief part of my time in very different and less congenial pursuits, will account for the delay, which, I fear, will occur between the successive communications which I shall address to you on this subject.

Being honest in the belief of those statements and opinions which I shall advance, it is of course my wish that they should be believed by others ; but I unfortunately find by past experience, that I have to contend against strong, and, in some respects, peculiar prejudices. The missionaries of the present day have indulged in exaggerated representations of the importance and success of their labors, and the just and natural consequence of this has been, to produce a general feeling of distrust and suspicion against whatever they may publish respecting themselves, and depending only upon their own authority. This prejudice operates against me, as well as against every other missionary. But it happens that the accounts contained in my correspondence with Professor Ware respecting the state of the Protestant Missions in Bengal, differ, in some material points, from those of other missionaries, and therefore the missionaries themselves, and their numerous and active friends, endeavour to excite against me the prejudices of the religious world, and to depreciate the value of my testimony, although without venturing to call in question the general, and, except in one or two unimportant instances, even the particular accuracy of my statements. Under these circumstances, I have very strong inducements to say nothing, either respecting others or myself, which will not stand the strictest examination.

But, in order to meet the objections that lie against my testimony, in all their force, and to secure the full confidence of the christian public, it seems necessary that it should be corroborated by the testimony of persons who are *not* missionaries, who are not interested in the success or failure of missionary designs, except on the general principles of philanthropy, and who, by the opportunities which they have possessed, and employed, of personal observation and inquiry, have been rendered competent to deliver their evidence on the subject. I have therefore to state, that the letters which I shall prepare will be submitted to the scrutiny of the Calcutta Unitarian Committee, and that none of them will be addressed to you, or published to the world, without their previous sanction and entire approbation. In responsibility, then, for the contents of all my official letters as Secretary to the Committee, I am joined by gentlemen both European and Native, of fortune and respectability, who have no

personal interest to promote in passing a misrepresentation upon the public, and who are known to be too honorable to give countenance to such an attempt if made by another ; while their intimate experience of the native character, their familiar acquaintance with the native languages, and their disinterested endeavours to promote native improvement, entitle the statements they authorize, and the opinions they sanction on these subjects, at least to respectful consideration.

The CALCUTTA UNITARIAN COMMITTEE is the only public body in this country professing Unitarian Christianity, and I propose, therefore, in the present letter, to give some account of it, as an appropriate introduction to the details which will follow.

The Committee was formed in September, 1821, and at first consisted of only two or three individuals, who, although they assumed this name, did not thereby intend to describe themselves as the representatives of a larger body. They were constituted a committee by their own voluntary act, without reference to a higher authority, and they received others into their number, according as persons were found disposed to associate with them. Of these, some have ceased to take an active interest in the objects of the Committee ; others have returned to their native country, where they continue to prosecute the same or similar objects, without being unmindful of the strong claims of British India upon their philanthropic exertions ; and others have been removed by death, of whom I may particularly mention the name of Mr John Cumming, whose loss the Committee have been called to lament, but who still lives in their affectionate remembrance of his christian virtues. Notwithstanding all these untoward circumstances, yet by the continued accession of new members, their number is greater at the present time than it has ever before been ; and I am happy to add, that the internal organization of the Committee is also more complete, and its proceedings are in consequence conducted with a degree of regularity, zeal, and energy, which promises the most beneficial results. While the Committee thus acquires increasing strength within the immediate sphere of its exertions, it also receives encouraging assurances of cooperation and support from the most distinguished members of the Unitarian denomination in England and America, with whom a constant correspondence is maintained, and from whom important pecuniary assistance has already been derived. It is not, however, private individuals only that have come forward to our aid. It is unnecessary for your information, although it may be necessary for the information of others, to add, that the Associations with which you are respectively connected, have, through you, pledged themselves

to be our coadjutors, and it is upon their generous and prompt assistance that we principally depend, next to our own exertions, to give permanence and efficiency to our plans. The recent formation of these Associations, and the liberal support which they receive, as far as they have hitherto made their wishes and objects known to the Unitarian public, have afforded us the most unfeigned satisfaction ; and when it is considered that these are the first indications of attention in the Unitarian denomination, as a body, to the claims which heathen countries have upon them as well as upon other christian sects, we cannot but regard them as constituting a new era in its history, and as giving an earnest of the ultimate attainment of those objects, which, during the last four years, we have been almost hopelessly laboring to promote.

The primary object of the Committee may be briefly described to be the promotion in British India of the knowledge, belief, and practice of the principles of Unitarian Christianity, as that form of our religion, which is in their judgment most consistent with the will of its inspired Founder, and best adapted to secure the improvement and happiness of those by whom it is cordially embraced. The plans which they propose to follow for the attainment of this object, will hereafter more particularly appear. I only remark in this place, that they are not limited to the direct means for the propagation of Christianity. History, science, and philosophy, the Committee regard as the handmaids of true religion ; and whatever, therefore, has a tendency to diffuse the benefits of education, to destroy ignorance and superstition, bigotry and fanaticism, to raise the standard of intellect, to purify the theories of morals, and to promote universal charity and practical benevolence, although not in immediate connexion with Christianity, will be considered by them as within the scope of their design. The melioration also of the physical condition of the numerous native population, the encouragement of the useful arts and of industrious habits amongst them, and the consequent increase of their social and domestic comforts, the Committee regard as legitimate objects of pursuit, as all experience shows that it is only when the first wants of nature and society are fully supplied, that the higher degrees of improvement in intellect, in morals, and in religion, can be expected to follow. And, although it is not anticipated that the Committee will be able to devote any, or, at least, any considerable part of their resources to these objects, yet it is hoped that the fact of all the native members being extensive landholders, will open the door, when the services of qualified agents can be obtained, for the gradual introduction of important improvements in the social condition of

the Ryots, or cultivators of their estates. Politics and government do not enter, under any form, into our plans ; but it may not be altogether irrelevant to add, that all the members of the Committee, Native as well as European, unite in the strong conviction, that no greater misfortune could happen to India, than the dissolution of its connexion with Great Britain, and that, as private individuals, they most earnestly desire to see the bonds of union even more closely drawn, and the principles of British law more fully engrafted on its institutions, than they are at present.

The labors in which the Committee have hitherto engaged, have been chiefly preparatory ; and while they have therefore little positive success to boast of, they yet see much in the actual state of European and Native society to encourage them to continued and increased zeal. CALCUTTA has as yet received, and will probably long continue to receive, the principal share of their attention ; for although they do not limit the operation of their plans to this city, yet it is here that they will principally labor to sow the seeds of useful knowledge and rational religion, and it is from its intelligent and growing population, that they hope to derive the greater part of that pecuniary support, by which, in addition to the foreign aid they expect, they may be able to accomplish the objects they have in view. For this purpose the first thing necessary is, by a conciliatory but uncompromising course of well doing, to remove the opprobrium, which it has been attempted to attach to the name of Unitarian, among the christian population ; and having assumed our place among the acknowledged sects of Christianity, if, in conjunction with the prudent efforts of other denominations, we can succeed in making a deep and extensive impression in favor of our religion on the influential classes of the native community of Calcutta, we shall consider that one of the most important steps has been made towards the ultimate moral regeneration of the whole of India. Such anticipations may be regarded as too sanguine, but it is not supposed that they will ever be realized except by a long course of persevering and well directed exertions ; and no place can be chosen for the focus and centre of such exertions, with a better prospect of success, than this great and populous city, which, as the seat of the supreme government and judicature of British India, as the emporium of Eastern commerce, and as the mainspring of every enterprise for developing the resources and capabilities of the country, is the constant resort of all classes and descriptions of men from its remotest provinces, and would thus be eminently fitted, under

an improved state of society, to diffuse the most healthful influences among its numerous tribes.

With these views, it may not be improper to attempt an analysis of the actual state of the public mind in Calcutta, with reference to Unitarianism, which, although it may not perhaps be altogether free from mistake, will, in some measure, assist us in estimating both our strength and our weakness, and show what we have to hope and to fear, to encourage and to discourage us in our future labors.

With regard to the christian population, the principal opponents of Unitarianism are to be found among the Calvinistic Dissenters, the Evangelical, or more properly speaking, the Calvinistic party in the Church of England, besides other individuals who do not appear to belong to any distinctive class. The Calvinistic Dissenters have conducted their opposition, through the legitimate organs of the press and the pulpit, with some zeal and perseverance if not with very distinguished ability or success; and the spirit in which they have used these means, is shown by the more questionable instruments which they have thought fit to employ, the expulsion of heretical members from their communion, and the attempt to destroy their usefulness, and to banish them from all respectable society, by slandering their characters, misrepresenting their principles, and persecuting those who associate with them. The clergy of the Church of England have not hitherto availed themselves of the press to oppose the rising heresy, except by giving circulation to the old threadbare arguments contained in some of the pamphlets and tracts of the Society for Promoting Christian Knowledge. They have not, however, been silent in the pulpit, but have raised their voices loud and deep in pastoral warnings to their flocks against 'an imperfect Christianity, derogatory to its divine author, and to his cross and sacrifice.' From the adherents of that party which assumes the appellation *Evangelical*, we differ *toto cælo*; and whether they belong to the established churches or to the dissenting communions, they are to be viewed in effect as one sect,—one in sentiment and interest, and as contributing their united efforts to bring back, or to introduce the reign of a gloomy and intolerant fanaticism, tending to place religion chiefly in modes of feeling and of faith, to the partial and sometimes total disregard of its great moral purposes. Their number is not great, but their zeal and activity have an imposing effect, and will be uniformly directed against Unitarianism. The nondescript individuals to whom I have referred, are such as from a love of notoriety, the force of example, and similar motives, have attempted with the aid of cabalistic lore, pagan

mythology, popular prejudice, and invincible effrontery, to raise a hue and cry against Unitarians and Unitarianism, in the newspapers and at public meetings. Of the virulent opposition of these persons, I will only add, that it operates its own cure by the rebound of public feeling which it occasions, and that the regular defendants of Orthodoxy would, I have reason to believe, gladly dispense with the aid of such supernumeraries; *non tali auxilio nec defensoribus istis*. There is, as far as I am aware, only one other means which has been employed against Unitarianism, and it deserves to be more known than it is. Bible Societies have professed, and have been commonly considered, to aim at an object, which is common to all Christians. But it should be generally understood, that the *Calcutta* Bible Association is not so catholic in its principles; for in its Reports it has, not by assumption and insinuations, but in the most direct terms, declared its hostility to the principles of Unitarians, although they avow their belief in the divine origin and authority of the gospel. I content myself with mentioning this anomaly here, but I may perhaps recur to it at greater length on some future occasion. Upon the whole I am satisfied that the opposition, which Unitarianism has received from the advocates of Orthodoxy in Calcutta, has tended to place it on higher ground than it would otherwise have occupied, and to render it a subject of greater inquiry, and more serious investigation than it would otherwise have been made.

With these views, we certainly do not deprecate the hostility of other denominations, from any apprehension of the effects it may have upon the particular interests of our own sect. But when it is considered that the combined labors of all Christians will probably long be insufficient to make a sensible impression in favor of Christianity on the numerous native population of India, we see abundant reason for lamenting that any part of the resources applicable to such a purpose, should be wasted in mutual altercation and recrimination. If, as has been apprehended, great evil will arise from the jarring efforts of different Christian sects to propagate their peculiar tenets in this country, that evil will be incalculably increased, if the teachers and adherents of each sect, instead of zealously endeavouring to propagate what they believe to be truth, should turn aside to refute the supposed errors of their fellow Christians. While therefore the friends and agents of the Unitarian mission, as they have already had occasion to show, will not hesitate to vindicate the plans which they may adopt, by pointing out the imperfections of those which have been hitherto pursued, to explain their principles when they have been misun-

derstood or misrepresented, and to defend their characters when they have been attacked and calumniated, they will, with still greater pleasure, reciprocate every indication of a conciliatory spirit received from the members of other christian denominations, and, as far as they can with justice to the cause they have espoused, limit themselves to the simple and direct propagation of what they regard as the pure and uncorrupted gospel of Christ. Such a course, if steadily pursued by the various missionary bodies in India, while it fully accords with the spirit of the religion they profess, would in no small degree conduce to the attainment of their main object, and would be the best proof they could give that that object is not the extension of the mere doctrinal belief or profession of Christianity, but of its practical and salutary influences.

It is more difficult to convey to you a correct idea of the different classes of professing Christians, who are in a greater or less degree well affected towards Unitarianism. Of these, the first place is due to those, who, notwithstanding all the odium which has been cast upon Unitarianism, have given their public countenance and support to its principles. Nor must it be supposed that the members of the Committee are the only individuals of this description. There are others also, although their number is not great, who either move in too retired or too humble a sphere to be known as Unitarians except to their immediate connexions, but who, in proportion to their means and opportunities, are not less zealous in the promotion of Unitarian Christianity. The next class that requires to be mentioned, consists of those who, although known to be opposed in their sentiments to the popular modes of christian belief, have hitherto not identified themselves with the public professors of Unitarianism. Their number is considerable, and they hold respectable places in society ; but it is difficult in most cases to ascertain the motives by which they are influenced. Some may have been discouraged by the tardiness of foreign Unitarians in affording us their assistance, joined with the improbability, without such assistance, of succeeding in our plans, which would naturally produce an unwillingness on their part to pledge themselves to the support of a scheme, the eventual failure of which seemed almost unavoidable. Others may have been prevented from attaching themselves to a proscribed sect from a dread of notoriety, or from a regard to the peace of their Orthodox relatives ; feelings in themselves amiable, but in their effects injurious to the cause of truth. And there may also have been others, who, although Unitarian Christians by education and profession, have acquired a practical indifference to the interests of the sect to which they nominally belong, from the want of that

religious culture, for which unhappily there has hitherto been no public provision on behalf of Unitarians residing in this country. Whatever may be their motives, we are not much disposed to condemn their conduct, when we consider the circumstances in which Unitarians have been and still are placed. We rejoice that although not with us, neither are they against us, and hope that the causes now in operation will gradually lead to a more general and decided profession of Unitarianism, by those who sincerely approve of its principles. There is another and still more numerous class composed of those, who, without reference to sect or party, whether Trinitarian or Unitarian,—distinctions to which they attach little if any importance,—will cheerfully give their aid for the general diffusion of education, useful knowledge, and rational religion. Most of those, however, who belong to this class, would leave religion, under any form, out of the question, and would limit their support to those other means I have mentioned, for improving the character and condition of their fellow creatures. The existence of such a class bears a decidedly favorable aspect upon our exertions, for although the spread of education is not the exclusive object of our attention, it is an essential part of our plans, which it is therefore believed will, at least to this extent, receive their countenance.

I have already attempted to estimate the extent to which other protestant denominations are hostile to our views, and have shown that the Calvinistic party in the Church of England may be regarded as uniformly opposed to them. I have now to add, that the Arminian party in that church, although as diligent and earnest in their vocation against Unitarianism as the former, are in general so much more tolerant, without being less firm, in their opposition to what they disapprove, and so much more sober and rational in most of their views respecting the practical, devotional, and what have been called the *experimental* parts of religion, that they may be considered as in some degree fellow-workers with ourselves. This remark applies also to the members of the Church of Scotland in Calcutta, who, without swerving in one iota from their own principles, know how to tolerate difference of sentiment in their fellow Christians, and to appreciate the sincere endeavours even of Unitarians in the cause of a common Christianity. Every one, whether Trinitarian or Unitarian, who inculcates in his teaching, or exemplifies by his life, the mild and liberal spirit of the gospel, will be hailed by us as a fellow laborer in the cause, which we are desirous of promoting. Of the Roman Catholics, Armenians, and Greeks, the only other classes of Christians in Calcutta, I have little to say. The Roman Catholic priests, I believe, in general decline all in-

tercourse with the protestant clergy, but I have reason to know that there are intelligent and liberal-minded men both among the priests and the people. An Armenian Bishop and Greek priest once did me the honor of a visit to convince me of my errors, and although they did not succeed in their immediate object, they at least convinced me that they were very kind and friendly in their intentions. Neither Armenians nor Greeks are numerous in India ; but among both classes there are persons of enlightened views, and among the latter especially, there are individuals of highly cultivated minds and extensive learning. Those who are denominated country-borns, East Indians, or Indo-Britons, form a distinct portion of the christian community, and they are increasing in number, respectability, and knowledge. Some openly profess Unitarianism, and few are under the influence of those strong prejudices against it, which are frequently found to exist among European Christians. The great mass of the christian population are doubtless unfriendly to Unitarianism ; but there are so many favorable indications furnished by the progress of education, intelligence, and liberal inquiry and opinion, among the different sects or classes into which they are or may be divided, that the period may be confidently anticipated as at no great distance, when Unitarians will not be treated with that hostility and jealousy, of which they are now the objects.

Of the sentiments or feelings of the native population respecting Unitarian Christianity, I am able to say but little ; partly, because it is as yet little known to them ; and partly, because to the extent to which it is known, I have possessed few opportunities of ascertaining the precise impression which it has made. No class of the native community has by any public act or declaration, placed itself in opposition to us ; but I lay no stress upon this, as it may have arisen from the former of the causes just mentioned. On the other hand, the native members of our Committee have experienced considerable private obloquy, in consequence of their connexion with that body, which indicates the existence of a hostile feeling that circumstances may hereafter ripen and call forth into action. The advocates and promoters of idolatry, will, as a matter of course, oppose Christian, as they have already with some zeal opposed Hindoo Unitarianism ; but as there is so much that is palpably absurd and vicious in Hindoo idolatry, and so much that is clearly reasonable and good in Unitarian Christianity, the chief difficulty with respect to them will be, not to refute their arguments, but to remove their ignorance and overcome their prejudices. It is those who approach nearer to us in point of religious belief, Mussulmans and Hindoo Unitarians, who will meet us on the broad ground

of rational discussion, and with whom it will be necessary to exercise the utmost caution, both as to the kind of arguments employed, and the facts assumed in our reasoning. A weak argument brought for their conviction, or an unauthenticated fact charged against their religion, would have the worst effect upon such opponents. The argument for Christianity will never succeed, and therefore should never be attempted with them, except when a community of ideas and of modes of thinking on moral and philosophical subjects, has, to a considerable extent, been previously established.

In looking at the favorable side of the picture, the native population undoubtedly presents a more encouraging aspect towards Unitarians than towards any other christian denomination. The Mussulmans, who form so numerous and influential a portion of the native community, will look upon Unitarian Christians as brethren, when they become better known to each other; and if this advantage be wisely improved, an opportunity will be afforded us of recommending the evidences and truths of the gospel, to the calm and serious consideration of those, whose minds would otherwise be steeled, by the most inveterate prejudices, against the approaches of other Christians, and thus a spirit of inquiry respecting Christianity, and a desire of improvement in European science and learning, may be excited in one of the chief divisions of native society, which has been almost entirely inaccessible by the means that have hitherto been employed. It is in this point of view especially, that other Christians should hail with joy the appearance of Unitarians in the field of foreign missions; for however the questions at issue between Unitarians and Trinitarians be ultimately determined, it is the former alone who are fitted to be the pioneers of the cross against the followers of the crescent. These remarks apply also to Hindoo Unitarians, but with somewhat less force; for, unlike Mussulmans, whose prejudices against the Trinity are as old as their own religion, that doctrine as well as Christianity itself is new to them, and they consequently have no prejudices, except what are of very recent creation, against either the one or the other. It is still, however, true of them also, that they are much more favorably disposed towards Unitarians than towards any other sect of Christians; and in confirmation of this it is only necessary to state, that Unitarians are the only sect of Christians who possess learned, wealthy, and respectable Hindoo gentlemen among their open and active supporters. Besides these, there are other Hindoo Unitarians, whose wishes and endeavours are principally directed to the overthrow of idolatry and its attendant evils, and to the propagation of Unitarianism, not considered as a form of

Christianity, but as a belief in the simple unity of God, and their cooperation to this extent will be willingly given to Unitarian Christians, by whom it may be made available for the most important purposes. It is also deserving of remark, that those respectable Hindoos in Calcutta, who are most zealous in the promotion of the popular idolatry, have, within the last few years, been equally zealous in the promotion of native education. Although hostile to missionaries in other respects, they cordially and zealously unite with them in those schemes of education, which do not include proselytism as one of their direct and immediate objects; and as the schools of Unitarians will, on the ground of principle as well as prudence, be entirely free from this objection, we may confidently anticipate, that in the plans formed for the advancement of education, we shall receive the support even of those from whom, in the other departments of missionary labor, we may expect the most determined opposition. Considered, not in reference to Unitarianism only, but to Christianity in the wide sense of the term, however anomalous and unaccountable it may appear, it is a fact of the most auspicious promise, that the attempts which have been made to diffuse the blessings of education, instead of exciting the suspicions or rousing the opposition of idolatrous natives, have found in them the warmest and most active friends. The effect of an enlightened system of education in rescuing the mind from prejudice and superstition cannot for a moment be doubted; and when even the most prejudiced and superstitious Hindoos are willing to unite with Christians, for the production of such an effect, although this disposition cannot be expected to continue always, yet it should in the mean time operate as a stimulus to the most vigorous and persevering exertions.

I have thus attempted to give you a sketch of the actual state of the public mind in Calcutta, respecting Unitarian Christianity, which, although probably imperfect in its details, is, I believe, correct in its general outlines, and with reference especially to the native population, offers the most encouraging prospects of usefulness to Unitarian Christians.

Important as Calcutta is justly considered as a field of missionary labor, and limited as have been the resources of the Committee, they have not entirely neglected the rest of India. In the provinces subject to this Presidency, we have two or three correspondents who are friendly to our objects, and willing to aid in their promotion; and at Madras I have another correspondent in Mr William Roberts, who, whatever may be the precise effect and value of his labors, on which I do not consider myself at present sufficiently informed to decide, has at

least the merit of being sincere, zealous, and persevering amidst many discouragements and difficulties. Opportunities have been embraced to send pamphlets and tracts explanatory of the principles and objects of the Committee to Bombay, Ceylon, and various other places.

The business of the Committee is principally transacted at the monthly meetings, which take place on the fourth Sunday of every month. To secure regular and full attendance, every meeting is notified to the members on the preceding day, by a circular from the Secretary, and special meetings for urgent business are called in the same way at the instance of any three of the members. The resolutions passed at these meetings are duly recorded, and the execution of them is intrusted to individual members, or to sub-committees, appointed for the purpose, according as the case may require. The correspondence is conducted by the Secretary, subject to such alterations as may appear necessary to the Committee. All communications relating to the funds of the Institution should be addressed to the Treasurer, who renders an account current under date the 30th of April of every year, and furnishes an Annual Report on the state of the funds, the probable expenditure during the next twelvemonth, and the means to be employed for meeting that expenditure. Auditors will hereafter be specially appointed to report on the accuracy of the accounts. The duties of the Collector are to keep a correct list of the subscribers, to collect the subscriptions, and transmit them to the Treasurer, and to report arrearages, the discontinuance of old subscribers, and the accession of new ones. The Collector, Treasurer, and Secretary, are members of the Committee *ex officio*.

The income of the Committee is derived from subscriptions, which are either applied to special purposes according to the wishes of the subscribers, or are left to be employed according to the discretion of the Committee. The amount of the funds for special purposes will hereafter be stated under each particular head; those for general purposes consist either of occasional donations, that have been received from England and America, or of monthly and annual local subscriptions. The monthly subscriptions amount to Sa. Rs. 64, -, -; the annual subscriptions to Sa. Rs. 350, -, -; and there is at this date a small balance due by the Treasurer to the General Fund, amounting to Sa. Rs. 64, 14, 4. At present the only expenses are for a native copyist, stationery, postage of letters, and similar incidental charges. Should there be any surplus remaining from the General Fund after the current expenses are defrayed, the amount will be added, according to a late resolution, either to the

Chapel, or the Permanent Fund, until the objects of both these funds shall be fully accomplished. The collection of the subscriptions was discontinued some time ago, in consequence of the discouraging aspect of our affairs ; but since the receipt of your recent communications, the Collector has again resumed his duties, and it is hoped that the General Fund will soon be placed on a more satisfactory footing.

The faithful and economical appropriation of the funds must be the chief ground of public confidence, and the chief means of success in the prosecution of our objects. It is therefore important to add, that no expenditure is incurred by any of the officers of the Committee, except under the express authority of a resolution either passed at a meeting regularly convened, or submitted by a circular notice, and sanctioned by the signature of a majority of the members. This regulation is considered peculiarly proper and necessary, as freeing the missionaries that may labor in connexion with the Committee, from exclusive pecuniary responsibility. The propriety of this is shown by the greater leisure which they will thereby possess, to pursue the proper object of their calling, which is not to collect money, to treasure it up, or to dictate the mode of disbursing it, but to promote useful knowledge, good morals, and true religion, and to employ for these purposes the funds which are placed under their control, by those who have been primarily intrusted with the management of the secular concerns of the mission. The Committee determine what plans shall be pursued, and furnish the missionaries with the means of pursuing them. To the Committee the missionaries are responsible for the due appropriation to the purposes specified, of the particular sums which they may receive by a regular vote. The Committee are responsible to the christian public for the goodness of the purposes to which these sums are applied, and the fitness of the persons to whom they are confided. The missionaries in short, are the agents of the Committee ; the Committee are the agents of the public. This constitution of things is not only proper in the point of view in which it has been presented, as tending to free missionaries from much worldly care and anxiety, but it is also imperiously required by the present state of the public mind in India respecting missionary responsibility in pecuniary matters. Its adoption implies no want of confidence in the persons who may be employed as Unitarian missionaries, but only a desire to shield their characters from those imputations, to which it has been asserted that some missionaries have rendered themselves liable, and which are calculated materially to injure their professional usefulness.

Another question, which, from peculiar circumstances, has ex-

cited considerable attention in this country, and which is not altogether foreign to my present purpose, regards the right of ultimate control over missionary property. It has been contended on the one hand, that this right resides in the missionaries, being in fact only the natural right which every man has over the product of his own labor ; and it has been maintained on the other, that it resides in the public, who have gratuitously supplied those funds, by the aid of which missionary property has been realized. The determination of this question obviously depends upon the terms of the original agreement which may have been made in each particular case, and that principle in the constitution of the committee which I have just explained, shows how it has been determined with reference to any property, which may be realized in connexion with the Unitarian mission in this country, by means of the funds subscribed for the promotion of its objects. The Calcutta Unitarian Committee is a permanent body, and will therefore act as the sole trustees of whatever property may be realised by the funds intrusted to their management, subject only to that public, whose virtual delegates or representatives they are, and to whose voice they will always respectfully listen. Any change which circumstances may suggest in the designation of the Committee, will not affect the control and responsibility of its members ; and in order to increase the confidence of the public, and to give them a real as well as nominal influence over their own trustees, the Committee may hereafter be made an elective body, which it has not yet been made, only because it has been found impracticable. It is thus intended to be expressed, that all the funds subscribed, whether in England, America, or India, for the Unitarian mission in this country, and all the real property which it may be necessary to create for the adequate prosecution of its objects, shall be placed under the direct and positive, yet responsible control of the Calcutta Unitarian Committee. This, it is believed, is the only permanent basis on which our mutual relations can be placed, and will tend to prevent disputes, of which there is happily at present no prospect, and which it is hoped will never stain the annals of our mission. The broader and deeper the foundations that are now laid, the more stable and secure will be the superstructure hereafter to be raised.

Such, then, is the Calcutta Unitarian Committee as it exists at the present time ; and although the number of its members has always been small, and its proceedings have seldom been brought to the notice of the public, yet it has been useful as a means of giving union and concentration to the limited exertions which have been made to promulgate the principles of Unitarian

Christianity in India. These advantages will be derived from it in a still greater degree hereafter, when it is hoped the increased means possessed by the Committee will enable them to extend their labors, and when under such circumstances, a body of gentlemen, possessed of local information and experience, will be peculiarly required to give confidence to the public in the faithful appropriation of the funds which may be intrusted to their management, to revise and authenticate the periodical or occasional reports on the state of the mission, to excite or to moderate the zeal of its immediate agents, to prevent all collision between the different departments of missionary labor, as well as all useless or wasteful expenditure of the time and the talents of missionary laborers, and to give full efficiency to each within his proper sphere, by providing him with the necessary means both of subsistence and usefulness. Such are the important services of the Calcutta Unitarian Committee, although to a limited extent, in the present incipient stage of our exertions, and it is hoped that the same duties will continue to be performed with equal zeal and assiduity under a more enlarged scale of operations.

I remain, Dear Sirs,

Yours very faithfully,

W. ADAM, Sec. C. U. C.

Calcutta, Feb. 20, 1826.

Unitarianism in Augusta, Georgia. [We have been permitted to copy the following extract from a letter, written by a gentleman travelling in Georgia at the time of its date. Since that period we understand a highly respectable society, for Unitarian worship, has been formed in Augusta, and provision made for regular preaching. The zeal and labors of Mr Gilman, mentioned in this letter and elsewhere, deserve the highest praise.]

Augusta, Geo. April 23d, 1826.

DEAR SIR,—I have been so much interested in what I have seen and heard this day, that I cannot forbear to send you the particulars, while they are fresh in my mind. On my arrival here yesterday from the south, I found that our highly esteemed friend, Mr Gilman, of Charleston, was in this place, preaching what you and I believe to be the doctrines of the true christian faith. This morning, it being the Sabbath, I attended worship at the spacious Academy, where he preaches, and the same building in which Mr Crawford, the late candidate for the Presidency of the United States, taught a school for several years. The room was entirely filled with a congregation, equally respectable in their appearance, and devoted in their attention. The whole service was

solemn and impressive, and the sermon was exceedingly appropriate, calculated to excite inquiry, instruct, and quicken the spirit of devotion.

As Mr Gilman's hour for evening service was not till eight o'clock, I went at three to the Presbyterian meeting, where I heard a discourse from a young man, recently from the eastward, pronounced with a good deal of confidence, and bearing hard upon the Unitarians. It was not in ill temper, however, and as the preacher was evidently honest in his zeal, no one could complain that he took this opportunity to express his sentiments, and warn the people against what he believed the mischievous heresies that were going abroad among them. Mr Gilman was present, and I presume he would not object to any thing as discourteous in the young man's warmth, whatever he might think of his crude and mistaken notions of theology.

Hardly had we left the Presbyterian meetinghouse, when we were summoned at five o'clock to another service in the Baptist church. This is a large edifice, and I was surprised to find it filled to overflowing. I found, however, that we were assembled on an extraordinary occasion. Mr Gilman had occasionally preached on a week day evening, and the Baptist preacher had attended his lectures and taken notes. He had given notice, that he should at this time publicly confute Mr Gilman's arguments, and show the monstrous errors and absurdities of the Unitarian faith. This declaration kindled the curiosity of the town, and surrounded him with a crowd of eager listeners. Here, too, the preacher was a young man, a native of Ireland, and possessing some reputation among the people of the place as an orator. He arose in the pulpit, and exhibited a personal presence, not very imposing for its gravity, nor winning by its air of humility. There was a boisterous forwardness of manner by no means prepossessing, and I anticipated little else than a storm of words and action. As he advanced, however, this impression was partially worn off, and I sat without weariness to the end of his discourse. So strange a medley of ideas as he threw out I cannot attempt to describe. He entered with great heat upon what he called his arguments, and professed to take a view of the whole Unitarian controversy, but nothing was more conspicuous than his total ignorance of the very elements of the subject. His text book was 'The Hundred Arguments,' which he often quoted, and in his own imagination triumphantly confuted. As a whole, his sermon was a dexterous exercise at building up men of straw, and beating them down again. He reiterated some of the commonplaces, and quoted Greek, but without

much point or purpose, as his audience did not abound in Grecians. His remarks were violent and sweeping, but not bitter; he denounced Unitarians in good earnest, and consigned them without remedy, to a very bad place, but not with the angry, menacing, self-satisfied tone, which I have sometimes witnessed even in pulpits. In short, however furiously the Irish orator of Augusta may declaim against Unitarians, I will still believe, that he has the milk of human kindness in him, and, like a great many others of his stamp, only wants more knowledge to make him more charitable.

Eight o'clock soon arrived, and the people gathered again at the Academy. I went, as I thought, in good time, but the hall was so thronged, that I experienced great difficulty in forcing my way so far into the crowd, as to catch the sound of the speaker's voice. Many went away without being able to obtain admittance. I had observed Mr Gilman at the Baptist church, and the preacher's observations were often directed exclusively at him. This, of course, was publicly known, and the impression was general, that Mr Gilman would feel himself called upon to reply to some of these attacks. All ears, accordingly, were open to catch his words. After the usual exercises of devotion and singing, he arose and commenced an extemporaneous address, alluding expressly to the discourse he had just heard, and bringing forward those topics, which he deemed most worthy of explanation. In a clear, calm, and persuasive manner, he pointed out the misconceptions and erroneous statements of his opponent, interpreted the passages of scripture which had been set in array against Unitarianism, and added several remarks illustrative of what he considered the true views of christian doctrine. He then took a text, and preached an excellent practical sermon in the usual way. I have never witnessed a more serious attention in any congregation, than prevailed throughout the whole of the performances.

In this place are many Unitarians of the first respectability and character. Some of them have told me to day, that they have fair hopes of raising up a society here, and a full conviction that if all are united, they can afford a reasonable support to a minister. They intend to make an effort to organize a society before Mr Gilman returns home. Augusta is a beautiful and populous town, with long and broad streets running parallel with the Savannah river, and others crossing them at right angles. The houses are commonly built separate from each other, having gardens attached to them, which at this season, are charmingly adorned with a variety of shrubs and flowers. The streets, as in all the southern cities, are lined with rows of the pride of

India tree, clothed with its soft green foliage, and delicate blossoms.

You have asked me what I think of Unitarianism in the south country. This is a broad question, but I will answer it in few words. I have visited almost all the principal towns in the middle and southern states, and I have found Unitarians every where, and in numbers proportioned to the means, which have been enjoyed, of gaining a knowledge of Unitarian views of Christianity. Till recently, no such means have existed. When the church at Baltimore was erected, the name of Unitarian had scarcely been heard south of the Susquehannah. But a new era of inquiry began with that event, and the spirit has neither slept nor slumbered from that day to this. The eloquent sermon preached at the ordination in Baltimore, was an efficient pioneer; and the Unitarian Miscellany, if I may judge from the wide extent of its circulation, and the frequency with which I hear it spoken of in the middle and southern states, has been one of the most important instruments in diffusing a knowledge of Unitarianism, which has appeared in this country. At this day, I do not believe there is a village east of the Alleghany mountains, in which there are not individuals more or less acquainted with the subject. I have often heard it lamented, that such a work as the Miscellany has not been continued. It was particularly suited to the wants of uninformed, but inquiring people; and it emanated from a quarter in which the spirit and feelings of the south country could be realized. Our eastern journals, powerful as they are in good writing and sound views, are not well suited to the people of the south, from the obvious fact, that the writers cannot be acquainted with their local peculiarities, and immediate wants. A periodical publication inculcating Unitarian sentiments, and ably conducted, at Baltimore, or Washington, would do incalculable service.

But there is nothing so much needed as preaching. With the mass of the people, there is no reluctance to hear, and the efforts of the orthodox to subdue this propensity, so far from attaining the end, commonly result in quickening curiosity. Preachers bring individuals together, who would not otherwise have any opportunity of assembling, or of learning each other's views. They are astonished to find, that they think alike on these subjects, and their next step is to associate, and form themselves into a regular society. Unitarianism will never flourish much, till it is supported by zealous preaching. The fire is kindled; it must be cherished; and *alere flammam* should be the motto of all the friends of the cause.

Theological School in Cambridge. The annual examination of this most interesting institution, took place on Wednesday, the 19th of July. The performances showed much learning and ingenuity, and breathed throughout a spirit of piety and evinced an attachment to what was conceived to be truth, tempered with candor and catholicism, which were as gratifying to the assembly that heard, as honorable to the gentlemen who exhibited them. The dissertations read were as follows :

JUNIOR CLASS.

1. On the insufficiency of natural religion.—*John L. Sibley.*
2. On the existence and present state of the Jews, considered as an evidence of the truth and Divine origin of Christianity.—*Artemas B. Muzzy.*
3. On the present demands for an earnest ministry.—*William P. Lunt.*
4. On false and defective evidence of personal religion.—*Samuel K. Lothrop.*
5. On the peculiar characteristics of John's Gospel, and the causes by which they were produced.—*Frederick H. Hedge.*
6. On the good and bad effects of the rivalry of the several sects of Christians.—*George Fiske.*
7. On the tendency and probable result of the missionary spirit of the present day.—*Frederick A. Farley.*
8. What circumstances in the condition of our Lord preclude the idea of imposture in the account of his resurrection?—*Wendell B. Davis.*
9. Why may not the success of the first preachers of Christianity be accounted for from natural causes?—*Jonathan Cole.*
10. On our Saviour's purpose, or purposes, in forbidding certain miracles to be published.—*Benjamin Brigham.*
11. An explanation of Matt. xxiv. 29—31.—*George P. Bradford.*

MIDDLE CLASS.

1. An explanation of Matt. v. 38—42.—*William A. Whitwell.*
2. On true and false zeal in religion.—*William H. White.* [Not read.]
3. On the opinions of those German Theologians, who have denied the reality of the miracles of Christ.—*Christopher T. Thayer.*
4. On the sentiments with which the reformation should be regarded, and the manner in which the reformers are to be imitated.—*Caleb Stetson.*
5. On the progress of the principles of toleration.—*George W. Burnap.*
6. On regeneration.—*Daniel Austin.*

SENIOR CLASS.

1. On the tendency of the abuses of Christianity to produce infidelity.—*George W. Wells.*
2. On the remote and immediate causes of the reformation.—*Stephen Schuyler.*
3. On pulpit eloquence.—*George Ripley.*
4. On the qualifications for the pastoral office.—*George Leonard.*
5. On the proper motives for engaging in the Christian ministry.—*James A. Kendall.*
6. On the character of the early clergy of New England.—*Alonzo Hill.*
7. On scepticism and indifference in religion, and the means of removing them.—*Warren Burton.*

Unitarian Dedication at Danvers. The church lately erected by the flourishing society of Unitarian Christians in Danvers, was dedicated to religious purposes on Wednesday the 26th of July.

An introductory prayer was offered by Rev. Mr Upham, and selections from the scriptures read by Rev. Mr Colman, both of Salem. The prayer of dedication was offered by Rev. Dr Abbot of Beverly, a sermon preached by Rev. Mr Brazer of Salem, from 1 Pet. iii. 8. and a concluding prayer made by Rev. Mr Bartlett of Marblehead. The sermon was from the words—'be ye all of one mind.' It maintained, that although a unity of faith is an impossibility among men, yet that there is a unity of spirit, which it is the bounden duty of all Christians to aim at. It is bestowing great and deserved praise upon this performance to say, that it fully sustained the high reputation of the preacher.

New Church in North Bridgewater. A new Church for the use of a Unitarian society in N. Bridgewater, was dedicated on Wednesday, the 9th of August. We have not before us the order of exercises for the occasion, and therefore cannot publish the names of the gentlemen who took the several parts in the services. The sermon, however, was from Rev. Mr Huntton of Canton, and is spoken of as an admirable performance. The society was first formed a little more than a twelvemonth ago, and has since been steadily and harmoniously pursuing its great object, which was to make permanent provision for Unitarian worship and instruction, for the accomplishment of which they have now every prospect of success.

Unitarian Church in Northampton. After many disappointments and trials, the Second Congregational Church and Society in Northampton, have solemnly confirmed their connexion with the pastor of their early choice. The unanimity, and fidelity of purpose which they have shown throughout a period singularly fitted to try their constancy, evince not only the strength of their attachment to their pastor elect, which, during a long absence and protracted illness, has never been abated, but also that steady devotion to the cause they had espoused, which could proceed only from an enlightened christian zeal. The ordination of Rev. Edward B. Hall, the gentleman to whom we refer, took place on Wednesday, the 16th of August. The services were introduced with prayer by Rev. Mr Parkman of Boston, who also read appropriate selections from the Bible. A sermon was preached by Rev. Dr Ware of Harvard University, from Dan. xii. 4. 'And knowledge shall be increased.' The ordaining prayer was offered by Rev. Mr Pierpont of Boston; the charge given by Rev. Mr Willard of Deerfield; the right hand of fellowship, by Rev. Mr Lincoln of Fitchburg; the address to the people, by Rev. Mr Bailey of Deerfield; and the concluding prayer offered by Rev. Mr Brazer of Salem. We cannot but

anticipate from this connexion the happiest results, not merely to those immediately concerned in it, but also to the great interests of rational religion throughout the neighbouring region.

Church in Purchase Street, Boston. This church, which is built of granite, was dedicated to the purposes of Unitarian worship and instruction on Thursday, Aug. 24th. The clergymen who officiated, were all of Boston, and there were in their services an appropriateness and a simplicity such as we have seldom witnessed. The introductory, dedicatory, and concluding prayers were offered by Rev. Messrs Barrett, Parkman, and Greenwood; Rev. Mr Pierpont read selections from scripture, and Rev. Mr Gannett preached a sermon. The sermon is the only part of the exercises open to criticism, and that, in its general character, was precisely to our minds; a frank, manly, forthright, and powerful exhibition and defence of what the preacher believed to be the truth, without ambiguity, with no accommodation to the popular phraseology, but all clear, undisguised, and in open day. The text was in Galations, iv. 18. 'It is good to be zealously affected always, in a good thing;' and the discourse was a vindication of Unitarian Christianity from a charge, which none bring against it but such as either do not, or will not know what are its doctrines;—we mean the charge of being a cold and merely speculative system, a system incapable of kindling zeal, that begins and ends in the head, that never can touch the heart, engage the affections, or animate to great exertions, or support in trial or in death. If such be its real character, the preacher admitted, as he could not but admit, the consequence its enemies would draw from it, that it is utterly without support in reason or in scripture. But *Christianity* certainly takes hold of our best affections, is adapted to warm the heart, makes men active and zealous, and to Unitarians, Unitarianism is Christianity, the doctrines of Unitarianism are doctrines of Christianity, and, if Unitarianism is chargeable with coldness, so, with them, is the religion of Jesus. The preacher then examined the most important of our religious opinions with reference to the accusation brought against them. He spoke of the views we entertain of God; of His relations to us as our Creator, and Father, and our final Judge, and of our relation to Him as children, and as sinners. Upon all these points, our doctrines were shown to be peculiarly adapted to call forth deep religious emotion, to excite ardent religious feelings. We wish we could recall the language in which was noticed that most undeserved of all reproaches, that we make but a light matter of sin. It was an eloquent and a triumphant refutation of the calumny, and we know not how any one who heard it can in conscience hereafter repeat it.

Unitarian views of the Saviour were next adverted to, and it was contended that Unitarianism alone gives him a distinct and visible place in the affections ; that the Orthodox cannot exactly tell how to consider him, and therefore can have only a mysterious and inexplicable regard for him ; and that Unitarians alone do in reality exalt him. Again, we are charged with undervaluing our religion, as well as with degrading our Saviour. We do not indeed regard the *knowledge* of our religion as essential to the salvation of every individual ; but we do regard it as of the first importance to our progress in virtue and in knowledge, and hold that they who are without it, are under incalculable disadvantages. Three points were then mentioned, in which Unitarianism is distinguished from other forms of Christianity. 1. It makes salvation, though a free gift, depend wholly on our own exertions, which is not Orthodox. 2. It carries religion into all the relations and circumstances of life, demanding for it an absolute and uncompromising control over every part of the character, which again is not Orthodox. 3. It connects every sin and every event with eternal consequences, which is not Universalism. These are doctrines which bear upon every part of the constitution, and tax its strength to the utmost.

On the whole, it appeared that if Unitarianism does not make men zealous, it is not the fault of the system, but owing to its not being intelligibly represented and thoroughly believed. It is much more spiritual, tender, and solemn than Orthodoxy, and therefore ought to be less liable to this charge. That it has made better men, there is no need of contending. But the preacher appealed to history, and challenged any one to produce from any denomination, more of zealous and able defenders of our common faith, or better or sincerer or more fervent Christians than can be found in the ranks of Unitarianism.

We are ashamed of this apology for an abstract of Mr Gannett's admirable discourse ; it is so meager. Nor are we sure that we have not sometimes given our own views for his. But we have said nothing we do not believe, and as the sermon will doubtless be printed, we hope every one who can, will judge for himself, what and how good are its contents. We will only add that the proprietors of the church in Purchase Street, have engaged the services of a gentleman of acknowledged abilities as preacher, and that there is good prospect of a large and respectable congregation being gathered within its walls.

Dedication of Divinity Hall, Cambridge. This fine building for the use of the Theological School, was on Tuesday, August 28th, solemnly dedicated to the purposes for which it was erected. Dr Channing's discourse was worthy of himself and of the occa-

sion. At this late hour we can only name the topics he so ably and eloquently unfolded.

The object proposed was to answer two questions ; To what end is this institution established ? How may it be accomplished ? The end was declared to be, to train up powerful, energetic, and efficient ministers of Jesus Christ. Knowledge is not the highest qualification of a minister. It is in vain to give him weapons of heavenly temper, unless his arm be nerved to wield them. Power is therefore the crown of all his accomplishments, and to impart it is the great end of a theological institution. The Christian minister is to act upon intelligent and free beings, and to do it efficiently demands all his energies. The effects he is to produce are piety, righteousness, virtue. He is to quicken not only the intellect, but the conscience ; not only to impart knowledge, but to enforce obligation. He is to sway the affections ; to exhibit the loveliness of Christianity, as well as its truth and obligation ; to rouse to self-conflict and a war with temptation, and, finally, to awaken the soul to a consciousness of its immortality.

But how is all this to be effected ? What are the springs of ministerial energy ? What is the great work of a theological institution ? To impart power of thought and utterance, and to encourage free inquiry, without which it is a prison to the intellect and a nuisance to the church ; to inspire the love of truth, which is the best defence against the perils of free inquiry ; devotional sentiment and feeling, which will quicken the intellect and open new fountains of thought ; faith, not a mere speculative belief, but a confidence in the great issues of Christianity ; a spirit of enterprise, if not of innovation ; and, which is the chief source of power, the spirit of self-sacrifice, the spirit of martyrdom. The discourse concluded with urging both upon the Orthodox and upon Unitarians, the call there is for a revolution in the present modes of administering Christianity ; a call from society, and a call from the church. The services, begun in the meetinghouse, were completed in the chapel of the Hall. May the results of the day be as happy as the day itself was glorious.

TO READERS AND CORRESPONDENTS.

An article on the Trinity is again reluctantly deferred.

The New Version of the Book of Job is under consideration.

'Is Rammohun Roy a Christian?' shall appear in our next.

We wish C's Hymns were as faultless in execution, as in devotional sentiment.